

St. James Square
Presbyterian
Church

1853 — 1903

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ST. JAMES SQUARE PRESBYTERIAN CHURCH

HISTORICAL SKETCH
OF
SAINT JAMES SQUARE
PRESBYTERIAN CONGREGATION
TORONTO

1853-1903

PREPARED UNDER THE AUTHORITY OF THE SESSION AND
BOARD OF MANAGEMENT, AND PRINTED FOR
DISTRIBUTION IN THE CONGREGATION

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PREFATORY NOTE

THE committee appointed to arrange for the celebration of the Jubilee of St. James' Square Congregation, felt that one of their first duties was to provide for the publication of a memorial volume that would give in concise form the history of the congregation, and such other information as would be of value or interest in years to come. At the request of the committee, the Honorable Sir Thomas Taylor, son of the first minister and one intimately connected with the earlier life of the congregation, undertook the preparation of this historical sketch. He has given much time and care to this labor of love, and the committee express their deep obligation for the service so willingly rendered.

As it is thought desirable to have the volume ready for distribution at the time of the Jubilee services, no account of those services can be incorporated, but a brief statement is here given of the proposed celebration :—

On Sabbath morning, May 24th, the Rev. Principal Caven, D.D. will preach, making special reference to the past history of the congregation; thereafter the sacrament of the Lord's Supper will be dispensed. Former members of the congregation will be specially invited to this Communion service. In the evening the pastor will preach a special sermon to the young in whom lies the hope of the congregation for the future.

On Sabbath, May 31st, the services morning and evening will be conducted by the Rev. J. Munro Gibson, D.D., L.L.D., of St. John's Wood, London. Dr. Gibson when a student at Toronto University united with the congregation under the ministry of Dr. Taylor.

There will be a service in the afternoon of this day at 3 o'clock, when addresses will be given by the pastors of the

two daughter congregations—Rev. Dr. Gilray of College St. church, and Rev. J. McP. Scott, B.A., of St. John's church, and by Rev. Harold M. Clark, B.A., who goes as a missionary to Honan, supported by two members of this congregation.

On Monday evening, June 1st., there will be a social gathering of the congregation, to which the Presbytery of Toronto and all former members of the congregation will be invited. From six to eight o'clock refreshments will be served, and fullest opportunity given for friendly intercourse. Thereafter a public service will be held in the church, when short addresses will be given by the Honorable the Lieutenant-Governor of Ontario, the Mayor of Toronto, Rev. Dr. J. Munro Gibson, Sir Thomas Taylor, a representative of Toronto Presbytery and Mr. Henry Darling representing the former members of the congregation.

On Sabbath, June 7th, Dr. Gibson will again conduct the services, morning and evening.



CHAIRMEN, BOARD OF MANAGEMENT

ST. JAMES SQUARE
PRESBYTERIAN CONGREGATION

HISTORICAL SKETCH, 1853-1903

BY

THE HONOURABLE SIR THOMAS WARDLAW TAYLOR

THE SYNOD of the United Secession Church in Scotland, at its meeting in 1832, determined to begin a mission in Canada, and three ministers of the Church offering themselves for the work were accepted, and sailed for Montreal in July of that year.

The Rev. William Proudfoot, who had been a student under Dr. Lawson, of Selkirk, and ordained minister of Pitrodie in Perthshire, Scotland, in 1813, went as far west as London and settled there. When a Theological Institute in connection with the Canadian Church was established in 1844, he was appointed professor, and, retaining the pastoral charge of his congregation, besides acting as clerk of the Synod, and clerk of Presbytery, discharged his professorial duties, teaching not only theology, but also classics and philosophy; labouring as an efficient teacher, a faithful pastor and a zealous missionary, until his death in 1851. The Rev. Thomas Christie, who had studied under Professor Paxton, and had been ordained in 1817 over a congregation at Holme, in one of the Orkney Islands, took up work near the head of Lake Ontario, in the townships of West Flamboro, Beverley, and Dumfries, continuing in the active discharge of his duties at Flamboro* until September, 1870, when he died. Rev.

* He was present at, and took part in, the induction of the first minister of the congregation.

William Robertson was, for two years before coming to Canada, minister of a congregation in Cupar, Fifeshire, and after landing at Montreal, preached there for a few Sabbaths, and had organized a congregation, when he fell a victim to cholera then raging in the city with great severity.

These brethren were followed in 1833 by three others; Rev. William (afterwards Dr.) Taylor, for forty-three years minister of what is now Erskine church, Montreal, active in every good work, religious and social; Rev. George Murray who settled in Blenheim, labouring in that district until his resignation in 1857; and Rev. Robert H. Thornton* who became minister of a congregation in the township of Whitby, of which he was pastor, doing faithful and fruitful work, for over forty years.

In these early days, Mr. Thornton's ministrations extended northward as far as there were then settlers, and for 50 miles along the shores of Lake Ontario; Toronto thus falling within his sphere of labour, and there in 1837 he organized a congregation. It was declared to be, "a congregation under the Missionary Presbytery connected with the United Secession Church in Scotland," and had at first only ten members. Two elders, John Ross and John Campbell, were ordained on 18th March, 1838; in April, managers were chosen; and on the 21st of October, leave having been obtained from the Presbytery, a call was given to Rev. George Lawrence,† the stipend offered being \$200;‡ this call he declined.

On 18th May, 1839, the Rev. John Jennings was unanimously called, and on 9th June his induction took place. He was a native of Scotland, educated at the University of Saint

* In 1859 the degree of D.D. was conferred upon him by the College of Princeton.

† He was afterwards minister of Orono, in the township of Clarke, and on his resignation came to Toronto, connecting himself, 18th April, 1870, with the congregation, of which he continued a member until his death on 28th July, 1887.

‡ Sums of money in the earlier days stated in pounds, shillings, and pence, have been given throughout in dollars and cents, as more intelligible to the present generation.

Andrews, and having chosen Canada as his field of labour, was ordained by the Presbytery of Cupar, 12th July, 1838, leaving Scotland soon after. Mr. (afterwards Dr.) Jennings may be regarded as one of the pioneers in Christian work in Ontario; during his first year in the country he travelled over 3,000 miles in the faithful discharge of duty, and was one of the first ministers to go north of Lake Simcoe. He was not only pastor of a large and influential congregation, but held many important positions, especially in connection with education; such as Grammar School trustee, member of the Council of Public Instruction, and member of the University Senate. His ministry had lasted thirty-five years, when on 10th of March, 1874, failing health compelled him to resign his charge; he died 24th February, 1876.

The congregation at first met for public worship in a hall in Turton's Buildings,* but in May, 1838, it was resolved that a more commodious place of meeting should be obtained and the managers were empowered to rent the brick chapel in March Street† belonging to the Baptists. This was probably used as the place of worship until May, 1840, when the Episcopal Methodist church in Hospital Street‡ was rented at \$80 a year. In October, 1841, this building was bought for \$400, and the ground on which it stood for \$800. The congregation having largely increased in numbers, it was, in April, 1847, determined to sell the property it had occupied for seven years, and get plans for a new church to contain 800 sittings, and to cost not more than \$5,800. Next year a commodious church was erected at the corner of Bay and Richmond Streets, and on 31st December, 1848, opened for public worship. The United Presbyterian Church having been formed in Scotland in 1847, by the union of the Secession and Relief Churches, this was always known as "Bay

* These buildings were on the north side of King Street West, near Bay Street, and were afterwards known as Lamb's Hotel.

† Now Lombard Street.

‡ Now Richmond Street West.

Street United Presbyterian church," and continued to be used until 1878, when the congregation, having taken the name of "Erskine church," removed to the building then erected, and which it now occupies, in Caer Howell Street.* Central church had, in 1875, been formed by members removing from Bay Street congregation.

On the death of Rev. Mr. Proudfoot, the Synod of the United Presbyterian Church in Canada applied to the Mission Committee of the Church in Scotland, to recommend "a person or persons in their view qualified to fill the office of professor," a request which led to the recommendation of the Rev. Dr. John Taylor. At the meeting of the Canadian Synod in April, 1852, he was unanimously invited to accept the office, which he did, coming to Toronto in June of that year. During the negotiations which led to his invitation, questions arose as to where the new professor should reside, and as to his being also a pastor of a congregation. The Mission Committee recommended, "that in present circumstances of the Church in Canada he should have a pastoral charge," and that "he be directed to go to Toronto and reside there, till he obtains a charge in a place of which he shall approve, and which he shall regard so central as to be fitted for answering the ends of his appointment."

This recommendation probably strengthened the opinion which some had begun to entertain, that the time had come when there was room for another congregation in the city. At all events, on 25th January, 1853, four members of Bay Street congregation, John Plenderleith, Robert Bell, Alexander Gemmell and John Cameron, met "to consider the propriety of taking steps necessary to the formation of a second congregation in this city under the Toronto Presbytery of the United Presbyterian Church," and the conclusion they came to was "that immediate steps be taken for the formation of said congregation." A petition to the Presbytery

* To Mr. John Young of the Bible and Tract Society, for many years and still an honoured elder in Erskine church, thanks are due for information as to its early history.

was accordingly prepared, and signed by 20 persons at an adjourned meeting to which those believed to be friendly to the movement had been invited. This was presented at a meeting of Presbytery held on 8th February, when Rev. Mr. Pringle (Brampton), was appointed to meet the petitioners, preach, make necessary inquiries, and report at a meeting of Presbytery in May. In pursuance of this appointment, he met the petitioners on 8th March in the Second Congregational church,* when a supplementary petition with seventeen additional names was handed in.

The Presbytery met 3rd May, when Mr. Pringle gave his report, commissioners on behalf of the petitioners were heard, also the session of Bay Street congregation, and next day the application was considered and discussed by members of the court. Then Rev. Mr. Fraser (Bondhead) moved, seconded by Rev. Mr. Dick (Richmond Hill), "That considering the evident absence of any necessity arising from the present condition and numbers of the Presbyterian population of this city, for the erection of another Presbyterian church; considering that this applies especially to that part of the Presbyterian population professing to be attached to the principles of the United Presbyterian Church; considering that the petitioners assert no charge of inefficiency or unfaithfulness against the pastor of the present United Presbyterian church in the city, and that the only additional reason assigned for the new erection (which did not appear in the petition, but which is contained in the report of the Presbytery's deputy) is a vague assertion of the want of edification, the Presbytery are of opinion that it would not be for the real benefit of the parties making the application, and that it would not tend to the advancement of the great interests of the Church, that the petition should be granted—

* This church was on the south side of Richmond Street West, between Yonge and Bay Streets; and the kindness of Rev. Mr. Geikie the pastor, and of the deacons, in granting the use of it on this occasion, for a meeting when the first members were enrolled, for that, at which the first minister was called, and again for his induction, should be gratefully acknowledged.

and therefore that the prayer of the petition for the erection of a second United Presbyterian congregation in Toronto be not granted." It was moved in amendment by Rev. Mr. Coutts (Chinguacousy), seconded by Rev. Thomas Dickson (Caledon), "That the case be referred to the Synod for consideration and decision." The roll being called and the votes marked, when six voted for the motion and four for the amendment, the Presbytery resolved in terms of the motion, and the petitioners protested and appealed to the Synod.

The appeal came before the Synod on 22nd June, when the petitioners, the session of Bay Street congregation and the representatives of the Presbytery, were heard at great length, and the whole case was fully considered by the members of Synod, after which it was moved by Rev. Mr. Henderson (St. Andrew's), seconded by Rev. Mr. Hogg (Hamilton): "That the Synod do not think that there is, at present, a call in Providence to attempt the formation of a new congregation in this city in connection with the United Presbyterian Church; therefore dismiss the protest and appeal, and affirm the decision of the Presbytery." Rev. Mr. Kennedy (Dunbarton) moved in amendment, seconded by Mr. Daniel McNaughton, elder (Brantford): "Sustain the protest and appeal, set aside the decision of the Presbytery, and grant the prayer of the petition." On the vote being taken it stood, six for the motion and seventeen for the amendment, the Synod deciding and resolving in terms thereof—and so, as expressed in an entry in the congregational minute-book, "Thus successfully terminated an eventful struggle for the extension of the United Presbyterian Church in Toronto."

The petitioners seem to have lost no time in getting the decision of the Synod in their favour carried into effect, as they procured a meeting of Presbytery to be held the next day, 23rd June, when they renewed their application for organization, requesting at the same time immediate supply of sermon, and that Dr. Taylor should be the supply. Thereupon according to the entry in the Presbytery records, "The Presbytery agreed to declare those of the petitioners who are

in full communion with the United Presbyterian Church, a second congregation in the city of Toronto, in connection with and under the inspection of this Presbytery; appointed Dr. Taylor and Mr. Dick to receive their certificates. In respect to the second part of their petition, the Presbytery agreed to grant them supply of sermon, and that in accordance with their request, agreed also, in regard to those of the petitioners who are not members of the United Presbyterian Church, that the Rev. Dr. Taylor and the Rev. Mr. Dick, with Mr. Pollock, elder, be a committee to meet with them and take such steps as are prescribed by the rules of the Church in such cases, with a view to their being admitted to the membership of said congregation." In pursuance of this appointment, Dr. Taylor and Mr. Dick met with the petitioners on 6th July, 1853, when thirteen persons handed in certificates, a communion roll was made out and their names placed on it. Those original members of the congregation were: John Plenderleith, Mary Plenderleith, John Cameron, Isabella Cameron, Alexander Gemmell, Janet Gemmell, Helen Buik, Helen Fletcher, Charles Fletcher, Clarissa Ormiston, George P. Ure, Jane Ure and Margaret Pollock. They have all now passed away except Mrs. Ormiston, Mrs. Gemmell and Mrs. Pollock, who are still living, though they have not for many years been connected with the congregation.

It nowhere appears from the records of the congregation on what day it first met for public worship; it may have been on 3rd July, when the meeting on the following Wednesday to receive certificates would be intimated, or it may not have been until the 10th, the Sabbath following. The first place of meeting for the Sabbath services, and the one used until the first Sabbath of January, 1857, was the Hall of the Mechanics' Institute, Court Street, on the site of which the present Police Court was built in 1874. The weekly prayer-meeting was held in a small room in the basement of the Temperance Hall, Temperance Street, where also meetings for business purposes were generally held. On 15th

July the first managers were elected : Andrew Fleming, Sen. (Chairman), John B. Smith (Treasurer), John Cameron (Secretary), John Plenderleith and George P. Ure. The first mention of a Sabbath-school seems to have been at a meeting on the 7th of May, but probably no active steps were taken in this connection pending the appeal which had been taken to the Synod, and it does not seem to have been until Sabbath, 21st August, that those willing to act as teachers, or to become scholars, were invited, by intimation from the pulpit, to meet in the afternoon. There is no record of who the first teachers were, or of the number of scholars, the sole reference to the school during the first year and a half of its existence, being in the financial statement presented by the managers at the annual meeting in January, 1855, which contains an item, "Books for Sabbath-school, \$9.00". It is known, however, that Mr. Cameron acted as superintendent until some time in 1855.

The ordinance of baptism was first administered 21st August, 1853, when two infants, Amelia, daughter of Alexander and Janet Gemmell, and Margaret, daughter of John B. and Janet Smith, were baptized.

The first election of elders took place in the month of August, when Rev. William Ormiston, M.A., Rev. Charles Fletcher, Alexander Gemmell and John Plenderleith were chosen. The last-named declined to accept office; the others, having all already been ordained, were inducted on Sabbath, 6th November. The Rev. William Ormiston was born in the parish of Symington, Lanarkshire, Scotland, in 1821; came to Canada with his parents when thirteen years of age, and was educated at Victoria College, where he took the degree of M.A. After completing his theological studies he was, in 1848, ordained minister of Newton and Newcastle, in the township of Clarke, and in May, 1853, resigned his charge and removed to Toronto on becoming a Master in the Normal School. His connection with the congregation continued about three years, and until he became minister of the congregation in Hamilton now known as Central church.

During his ministry in Hamilton he received fifteen calls to churches of large cities in the United States, all of which he declined until, in 1870, he became one of the ministers of the Dutch Reformed Collegiate church, New York, a charge which, on account of ill-health, he resigned in 1888, removing to California, where he died 19th March, 1899. He was



REV. WILLIAM ORMISTON, M.A.
Elder, 1853-1856

a distinguished preacher, a man of fervid imagination, full of enthusiasm, had great command of language, and was a universal favourite. Rev. Charles Fletcher was a native of Fifeshire, Scotland, and educated at the University of Saint Andrews. Ordained in 1842, he soon after came to Canada, and was minister, first at Chippewa, and then at Goderich, but his health failing, in 1850 he came to Toronto, where he for a time carried on business as a bookseller, removing in May, 1858, to Goderich, where he lived many years, dying 9th March, 1885. Alexander Gemmell was born in Maybole, Ayrshire, in 1815, and, after serving as an elder in the United Presbyterian congregation there, came to Toronto in 1852, where he carried on an extensive business as a boot

and shoe maker. He was exemplary in discharging the duties of the eldership, a man of strong mind, and though he had only such an education as is common to Scottish children in the humbler rank of life, both spoke and wrote with accuracy and power. While in Scotland he wrote an essay on the Sabbath, which gained a prize offered by the Scottish Sabbath Alliance, and was published. There were a large number of competitors, and Mr. Gemmell gained the third prize, the first and second being both taken by ordained ministers. In 1879, living at a distance from the church, and prevented by the state of his health from giving regular attendance, he resigned and connected himself with New St. Andrew's congregation, dying 3rd April, 1899.

On 19th October, 1853, the congregation met for the purpose of calling a minister, the stipend proposed to be given being \$400. By appointment of Presbytery, Rev. Mr. Dick presided, and a unanimous call was given to the Rev. John Taylor, M.D.* It was signed by 30 members and 46 adherents, but when it came before the Presbytery, exception was taken to one name on the ground that the person was still a member of Bay Street church; the name was accordingly removed, leaving the call signed by 29 members. Among those who signed as adherents merely were not a few who were really members in full communion, but not having as yet received certificates of disjunction from the other congregation they could not sign as such. The call was accepted by Dr. Taylor, and his induction took place on Monday, 23rd November, when, according to the Presbytery record, "The Rev. William Dickson preached an appropriate sermon from 2 Cor. 5: 18, last clause. Rev. David Coutts, Moderator, having narrated the steps taken by the congregation and Presbytery in the call to Rev. Dr. Taylor, put the questions of the Formula to the minister and congregation, and these being satisfactorily answered, he then by prayer, in the name and by the authority of the Presbytery, inducted

* He had in the preceding June been called to Newton and Newcastle, in Durham Presbytery.

the Rev. Dr. John Taylor to the pastoral charge of the Second United Presbyterian congregation, Toronto; the members of the Presbytery then gave Dr. Taylor the right hand of fellowship; he addressed Dr. Taylor on his duties to the people, and Rev. Thomas Dickson addressed the people on their duties to their pastor." After the induction services the members of Presbytery and a number of friends were entertained at supper in the North American Hotel, and after supper there were short addresses from Rev. Thomas Christie, Flamboro, Rev. Mr. Thornton, Whitby, Professor Lillie, Congregational church, Rev. Dr. Burns, Knox church, Rev. Dr. Pyper, Bond Street Baptist church, Rev. Mr. Goldsmith, New Connexion Methodist church, and Rev. Mr. Ormiston.*

Dr. Taylor, who then became the first minister of the congregation, was born in the parish of Stow, Midlothian, Scotland, in 1801; his father was an elder in the Secession congregation of Stow, as his grandfather and great-grandfather had been in the neighbouring congregation of Fala. He was educated at Dalkeith Grammar School and the University of Edinburgh, and in 1819 entered the Divinity Hall at Selkirk, then taught by Dr. Lawson,† completed his course under Professor Dick, and was licensed by the Presbytery of Edinburgh in 1825. While studying theology, as the Divinity Hall met only in summer, he in winter studied medicine at the University of Edinburgh, taking the degree of M.D. in 1824.‡ In 1826 he received calls from two congregations, Lockerbie, Dumfriesshire, and Auchtermuchty, Fifeshire; the Synod, in the exercise of the power it then had, appointing him to the latter place, where he was ordained 15th August, 1827. The Synod of the Canadian Church having

* Of those present only one now survives: the Hon. Sir Thomas Wardlaw Taylor, ex-Chief Justice of Manitoba.

† His first session at the Divinity Hall was the last during which Dr. Lawson taught, and his name the last that venerable man entered on his roll. He survived all the "Selkirk Students," as they were called, except one, Rev. Andrew Kennedy, who died at London, Ont., in 1882, aged 93.

‡ The degree of D.D. was conferred upon him by the University of Edinburgh in 1858.

invited him to become Professor of Theology in succession to Mr. Proudfoot, he resigned his charge in May, 1852, and came to Canada.



REV. JOHN TAYLOR, M.D., D.D.
Pastor, 1853-1861

Early in 1854 the question of building a church came under consideration, and at a meeting held on 9th May the managers were instructed to look out a suitable site for that purpose. After consultation among themselves, and with the more prominent members of the congregation, a plot of ground, at the south-east corner of Gould and Victoria Streets, was bought from Rev. Dr. Ryerson for \$3,000, a mortgage upon the property being given to secure payment of the purchase money in four years.

The first annual meeting was held 4th January, 1855, and it was reported that to the 30 members on the roll at the date of Dr. Taylor's induction, 47 had been added, while one had been removed by death, and four had left the city. In the managers' report the history of the congregation from its

formation up to the end of 1854 was concisely narrated, and in connection with the purchase of the church site it is said : "The managers would here gratefully acknowledge the valuable services of Oliver Mowat, Esq., in drawing up the necessary conveyances and other papers for the transfer of the property to the congregation, the more as these services were given gratuitously." The income for 1853 was reported to have been \$260, and the expenditure \$232.70 ; and for 1854 the income was \$715.65, with an expenditure of \$644.90. In addition to this, \$56.50 was contributed for missions and other extra-congregational purposes. The managers were re-elected, with the addition of George Smith and Robert Pollock, to bring the number up to seven, as required by the constitution which had been adopted in 1853. At this meeting a committee was appointed to co-operate with the managers in raising subscriptions for building a church, and a subscription-list being at once opened, there was subscribed, before the close of the meeting, \$400 by the pastor, and a further sum of \$2,080 by fourteen members and adherents.

The managers and building committee at once went to work, and on 17th January, 1855, it was resolved, "That a church costing not more than \$11,200 be erected," and plans were ordered to be got. Soon after, plans were sent in by two architects, Mr. Sheard and Mr. Thomas, but neither of them was adopted, and in May it was decided to employ Mr. Hay as architect, with instructions "forthwith to prepare plans of a gothic church with a spire—the church to seat 500 people." In August, Mr. Hay's plans having been approved of, tenders were called for, and from among those sent in, tenders for stone and brick work, carpenter work, plastering, painting and glazing, amounting in all to \$12,572, were accepted, and the action of the committee was approved of at a congregational meeting held on 31st August. It was desired to have the building roofed in before winter, but that was found to be impossible, and all through the progress of the work there was considerable delay.

Some time during the summer, but the exact date cannot now be ascertained, Mr. William Kerr was appointed superintendent of the Sabbath School, the duties of which office he discharged faithfully and efficiently for the long period of thirty-nine years.

The managers' report presented at the annual meeting on 28th January, 1856, states the number of members in full communion to be then 110, with an average attendance of 200 on the Sabbath services, but gives no figures showing the moneys raised or disbursed during 1855, either for ordinary congregational or extra-congregational purposes, and the Treasurer's book for this early period cannot now be found. The Minute Book contains the Treasurer's statement for the year 1856 as prepared for presentation at the annual meeting to be held in January, 1857, and, after eliminating from both sides of the account all items connected with the church building, the income seems to have been \$810 and the expenditure \$664.60. In addition to which \$92 was raised for the Schemes of the Church. The Managers at that meeting reported that for church building purposes \$3,404 had been subscribed by those connected with the congregation, and \$1,080 by friends in the city; also that a loan of \$4,880, for five years, at five per cent., had been obtained. Besides a mortgage on the church property being given for this loan, Messrs. John Cameron, John B. Smith, John Plenderleith, Robert Pollock, George P. Ure and Robert Mills became sureties for the repayment.

As Dr. Taylor intended to visit Scotland during the summer he was, according to an entry in the Managers' Minute Book, asked "to solicit aid from friends there towards defraying the expense of our church." He went to Scotland* in the end of April, and returned early in October, having, while there, raised for the congregation \$2,446 from among friends.

The church was at length completed, and opened for public worship on Sabbath, 11th January, 1857, when Dr.

* On leaving, the ladies of the congregation presented him with a purse of \$300.



GOULD STREET CHURCH

Taylor preached in the forenoon from the text, "How amiable are thy tabernacles, O Lord of hosts;" Psalm 84: 1. At a service in the afternoon, Rev. Mr. Ellerby, then pastor of the First Congregational church, preached, and in the evening, Rev. Dr. Burns, of Knox church. The attendance at all the services was large, and the collections, \$214.65, considered liberal for those days. The managers and congregation felt greatly encouraged.

At the annual meeting held a few days afterwards the membership was stated to be one hundred and twenty-five, and the managers report mentioned "the pleasing fact that already two hundred and twenty sittings have been taken in the new church." The total cost of the church, exclusive of the site, was reported as \$14,900. In March of this year there was an election of elders, when William Mathers, George Smith, David Fotheringham,* and William Kerr were elected; Mr. Mathers declined, and the others were ordained on 12th April.

From the formation of the congregation until May, 1854, when on account of ill-health he had to retire, the service of praise was led gratuitously by Mr. George P. Ure, an editor of the North American, one of the city newspapers; then Mr. John Ross, who had been precentor in Knox Church, led the psalmody for three years, and until his removal from the city. At a congregational meeting held on 19th June, 1857, a musical committee, appointed at a previous meeting, reported, recommending Mr. John Douglas "as a suitable person for leading the psalmody of the congregation; and that he be authorized to take such steps as he may think necessary for the immediate formation of a suitable choir." The report was adopted and the congregation never had occasion to regret the action it then took. Mr. Douglas, during the long period of thirty-two years, discharged his duties most efficiently, and with fine, cultivated taste, perseveringly laboured to make the psalmody, at once interesting, attrac-

* In December, 1858, he left the city temporarily, returning early in 1860; then having again left, he resigned in April, 1872.

tive and spiritually beneficial, and in this respect earned the gratitude of every member of the congregation.

In July, 1858, a change in the time of meeting for public worship was made, from 6 o'clock in the evening to 2.30 in the afternoon; this was to be from 1st September to the 1st June following, a period of nine months. How long this arrangement continued does not appear; but it cannot have been long, for before the expiry of the time named, and in May, 1859, the session had before it "a communication from the managers regarding the small attendance at public worship in the evenings, and suggesting that the session should endeavor to remedy the evil." The session agreed that a short address on the subject be read from the pulpit next Lord's day, and that the elders endeavour to visit the families connected with the congregation.

In the latter part of 1860, Dr. Taylor determined to resign his professorship, and also the charge of the congregation, in the following spring, and return to Scotland. The intended resignation becoming known to the congregation, a meeting was held to consider the situation, when it was determined to wait upon Rev. Dr. Burns, formerly minister of Knox church, and then professor of Church History in Knox College, lay before him a full statement of its affairs and ask if he would be willing to take charge for a time in the event of the expected vacancy; to their request he gave a favourable reply. When officially notified of the intended resignation, the following resolutions were passed by the session: "First, having received notice from the Presbytery that Dr. Taylor has given in his resignation of the pastoral charge of this congregation, we, as members of session, desire to record our high appreciation of his services as a man, a gentleman, a Christian and a minister; our sincere sorrow that he has seen it to be his duty to take that step, and that we are thereby to be deprived of his agreeable society and valuable instructions; at the same time, being fully satisfied that he is acting from the consciousness of duty, and high and honourable motives, we would judge it

altogether out of place to offer any resistance. Second, we deem the present a suitable occasion for expressing to him our sense of the amiable temper he has at all times manifested, the Christian love and friendship exercised by him as moderator of session, and to its members individually, and our warm desire and prayer that the God of Jacob may bless him; that goodness and mercy may follow him all the days of his life, and at last having enjoyed length of days, an abundant entrance may be ministered unto him into the heavenly kingdom of his Lord and Master."

At a meeting of the congregation about the same time, a resolution was passed: "That while we feel sincere sorrow that our beloved pastor has seen it to be his duty to resign his charge, and are fully sensible of the high privileges we have enjoyed under his ministrations, and the great loss we will sustain in being deprived of them, at the same time, under existing circumstances, we do not deem it to be our duty to offer any opposition to his resignation being accepted. We desire to express our high appreciation of Dr. Taylor's past character and conduct as our pastor, our sincere sorrow at parting with him and our heartfelt desire and prayer for his future welfare." The resignation of Dr. Taylor was carried out, and his connection with the congregation ceased on 6th May, 1861, when he returned to Scotland.* The services he rendered the congregation during the years of its feeble infancy cannot be dwelt upon at length, but it is perhaps not too much to say, that the plain, earnest presentation of Christian truth so characteristic of his teaching, his wise counsels, the fostering care he exercised over it through those early and formative years, and the example of his life, exerted an influence which proved lasting. Under his guiding hand it took the impress of his character and individuality, acquiring the elevated tone of feeling and sentiment,

* After his return to Scotland Dr. Taylor was minister of the U. P. congregation of Busby, near Glasgow, a charge which he resigned in 1872, removing soon after to Edinburgh, where he became an elder in Morningside U. P. congregation. He died 30th October, 1880, in the 80th year of his age.

with the liberal attitude towards every Christian enterprise, for which it has always been distinguished, and which have given it a prominent and honoured place throughout the Church with which it is connected. His departure was regarded as a loss not only to the congregation, but to the Presbyterian Church throughout Canada. In a sermon preached after his death, his successor, Rev. Mr. King, said: "He possessed a mind of great vigour, a wide range of knowledge, an accurate scholarship, and a rare power of clear, forceful, condensed expression. He was . . . a singularly clear, sound and instructive expositor of the Word of God. This was his most marked distinction. His preaching was almost wholly expository. . . . He was a man of great modesty, having an estimate of his own ability and influence greatly below that which many who knew him had formed. He was, under an occasionally cold exterior, a warm, obliging and most courteous friend. And above all, he was a devout, humble and consistent Christian, 'an example of the believers in word, in conversation, in charity, in spirit, in faith and purity'; in doctrine showing uncorruptness, gravity, sincerity, sound speech that could not be condemned."

At this time the financial condition of the congregation was a critical one indeed. Soon after the building of the church, evil times fell on the Province, and they were especially felt in the city of Toronto. During the time of the Crimean War, and the building of the Grand Trunk Railway, business was prosperous, and the hopes of the people rose high. About 1856 there occurred in Toronto, what is in Canada popularly spoken of as "a Boom"; property rose rapidly in price; extensive buildings were erected; considerable tracts of farming lands around the city were laid out as lots for suburban villas; sold for extravagant sums, and a large amount of money embarked in ventures of the most hazardous description. The inevitable collapse came early in 1857; the business failures were numerous; shops and houses were without tenants; and the state of depression

continued for a number of years. The congregation did not, and could not escape the evil effects of the hard times ; its numbers did not increase, but rather fell off ; and those who remained found themselves burdened with a heavy debt incurred in building the church, and with diminished resources. For not a few years the outlook was a dark one, and faith was sorely tried. According to a circular issued by the managers in April, 1861, besides a small arrear due for stipend, the liabilities were as follows ; Loans, principal \$7,880 ; overdue interest on these \$911 ; Building Society \$900 ; sundry small debts \$1,337, making in all an indebtedness of \$11,028. The circular went on to state, "This amount would appear almost overwhelming for so small a number as compose our congregation, were it not for the fact that the trustees have for over \$8000 of this amount—through the liberality of our esteemed pastor and Miss Taylor—succeeded in completing an arrangement by which this sum can remain on mortgage at a moderate rate of interest, and for a lengthened period ; * thus inspiring the managers with the confident hope that, provided they are sustained liberally by the united efforts of the members and adherents, they will be enabled not only to provide sufficient means for carrying on the stated ordinances, but also to provide a fund for gradually diminishing the debt." The members and adherents, few in number, none of them wealthy, nobly set themselves to face the situation ; to prevent the building in which they worshipped, on which a considerable sum had already been spent, from passing into the hands of another denomination, as for a time it seemed not unlikely it might do, and

* There were two mortgages, the one for \$3000, given in 1854, for the purchase money of the church site, which, when it became due was paid by a sister of Dr. Taylor, who took an assignment of it ; the other was for \$4880 advanced in 1856 by Dr. Taylor, and now increased by arrears of interest to \$5656. These were to remain for ten years, bearing interest for the first two years at six per cent. and after that at seven per cent. ; but although these rates of interest were stated in the agreement, the mortgagees never intended to charge them, and in fact never would take more than five per cent.

to wipe off the debt. In their efforts they were materially assisted by the disinterested conduct of Dr. Burns, who undertook without remuneration the oversight of the congregation and supply of the pulpit. He was then in his seventy-third year, had been ordained in 1811 minister of St. George's (Established) church, Paisley, and continued in that until the Disruption, when he cast in his lot with the Free Church. In 1844 he visited Canada with several others



REV. ROBERT BURNS, D.D.
Stated Supply, 1861-1863

as a deputation from that Church, and was soon after called to Knox church, Toronto, into which he was inducted in May, 1845, and he became in 1856 professor of Church History in Knox College. No minister in Canada was more widely known, more truly revered, and his unwearied labours in preaching the Gospel, in every part of the land, in mission stations among scattered settlers, as well as in settled congregations, contributed in a high degree to the prosperity of the Church. In coming as he did to the aid of the congregation in a time

of dire need, he proved himself to be an elder indeed, "taking the oversight of the flock, not by constraint, but willingly; not for filthy lucre but of a ready mind."

On 2nd June, 1861, the Toronto Presbytery, of the newly formed Canada Presbyterian Church, agreed to Dr. Burns supplying the pulpit for six months, and appointed him moderator of the session. This arrangement continued until the end of the year when the Presbytery was asked to allow him to remain as Stated Supply and moderator of session for twelve months longer, and the request was granted, although some members of Presbytery strongly opposed it being so; one of them indeed went the length of protesting and giving notice of appeal to the Synod, which however, he did not carry out.

In March, 1862, there was another election of elders at which, Archibald Macdonald, John Young Reid, James Barrie and David Morrice were the choice of the people. Mr. Macdonald declined and Mr. Barrie had just then unexpectedly to remove from the city, but on 25th April, Mr. Reid, who had formerly been an elder in Hamilton, was inducted, and Mr. Morrice ordained.*

During the year 1862, in consequence of the civil war in the United States, a number of Southerners were temporarily resident in Toronto, and among them several ministers holding pro-slavery opinions. That one of them, Rev. Stuart Robinson, D.D., Louisville, Kentucky, was allowed to occupy the pulpit caused a little feeling on the part of some members of the congregation, and of at least one member of the session. An attempt was made, by the writer of a letter which appeared in one of the city newspapers, to stir up strife, but by prompt action on the part of the session all unpleasantness was removed, peace and harmony being fortunately preserved.

* Mr. Morrice did not hold office long, as in a few months he removed to Montreal. He has long been, and is now, an elder in Crescent Street church, and by his business ability and great liberality has done much to further the interests of Montreal Presbyterian College.

Early in 1863 Dr. Burns, finding that at his advanced years, and with other duties, he could not give the congregation the care and attention needed, advised a call being given to some young man to become settled pastor. This advice was followed, with the result that a call was given the Rev. John M. King, M.A., then minister of Columbus and Brooklyn, in the Presbytery of Whitby, which he accepted. His induction took place in the forenoon of Thursday, 28th May, when Rev. Mr. Pringle (Brampton) presided, preaching a sermon from 2 Cor. 8: 9, and inducted, the usual questions having first been answered; after which Dr. Burns addressed the newly-inducted pastor from 2 Tim. 4: 1, 2; and Rev. Mr. Dick (Richmond Hill) addressed the people. In the afternoon the Presbytery and a number of friends were entertained at a dinner, provided by the congregation, in Knox College; in the evening there was a public social meeting, at which Mr. T. W. Taylor, in the unavoidable absence from the city of the Hon. Oliver Mowat, occupied the chair, and there were addresses from Dr. Burns, Rev. Mr. Kennedy (Dunbarton), Rev. R. F. Burns (St. Catharines), Rev. Mr. King, and a member of session, Mr. Alex. Gemmell.

The Rev. Mr. King was born at Yetholm, in Roxburghshire, Scotland, 29th May, 1829, the child of pious parents, descended from a long line of godly ancestors. He was educated at the University of Edinburgh, where he took the degree of M.A., and, besides studying theology in the Divinity Hall of the U. P. Church, spent some time in Germany, and in the University of Halle enjoyed the teaching of such erudite and distinguished professors as Muller, Tholuch, and Neander. In 1856 he came to Canada, and, desirous of becoming thoroughly acquainted with the country and its needs, imbued even then with that zeal for Church extension and Home Missions which was a leading feature of his whole life, for a time declined all overtures in the direction of a permanent settlement, devoting himself to the work of exploration, which resulted in the founding of not a few now flourishing congregations. After more than a year spent in

this important work, he accepted a call to Columbus and Brooklin, where six years were spent in the active discharge of pastoral duties, and in the more public work of the Church. From the very commencement of his career in Toronto, the congregation under his care made steady progress. Strenuous efforts were made, as indeed they had been during the time of Dr. Burns, to reduce the burden of debt, while liberality to the missionary and other schemes of the Church abounded.



REV. J. M. KING, M.A., D.D.
Pastor, 1863-1883

In parting with Dr. Burns the session placed on its minutes, and sent to him, the following resolution: "Dr. Burns, Professor of Church History in Knox College, having ceased to be moderator of session, it was agreed, at this its first meeting after his resignation, to put on the records of the session a statement of the deep and grateful sense which its members, in common, it is believed, with the entire congregation, entertain of the services rendered by him, since the return to Scotland of the first esteemed pastor,

in not only presiding over the meetings of Session, but in ably conducting the public services of the Lord's Day and weekly prayer-meetings during the greater part of that period without any other remuneration than the gratitude of those to whose spiritual profit he ministered. The session would also express the prayer and hope that he may be long spared in the membership of the congregation to whose help he came in the hour of its difficulty and trial." Although unable during the time of Dr. Burns' services to recognize their value in a practical manner, at a social meeting during the winter of 1866, friends in the congregation presented him with a purse of \$500; this, with accustomed generosity, he on the spot dedicated to the scholarship fund of Knox College.

In the end of 1863 it was resolved that an annual missionary meeting should be held, and that has never since been omitted. A Female Visiting Association was also projected and a constitution for it drawn up, but nothing practical seems to have resulted from this. The congregation was also divided into districts, the oversight of one of these being entrusted to each elder.

Soon after the dismissal of the congregation on the evening of Sabbath, 5th March, 1865, a fire broke out over one of the furnaces in the basement, and considerable damage was done to the church. The trustees of Elm Street Methodist church and of Bond Street Congregational church at once offered the use of accommodation in connection with their places of worship while repairs were being made, but the basement being, with slight repairs, found suitable for temporary need, it was unnecessary to take advantage of the offers so kindly made. The Mechanics' Institute lent benches, for which any remuneration was declined. Some difficulty was caused by the insurance company raising a question as to whether the policy covered certain items in respect of which a claim was made, but finally the loss was adjusted and \$1,000 paid by the company. To meet the rapidly increasing demand for sittings, it was determined

that while the repairs rendered necessary by the fire were being made, galleries should be put up ; this was accordingly done, the four front pews facing the pulpit being set apart for the choir. During the summer a Sabbath school was begun in the east end of the city, under the auspices of the Presbyterian Sabbath School Union, in which several members of the congregation became teachers, one of them, Mr. Thomas Robin, being superintendent.

At the annual meeting in January, 1866, the minister's stipend was raised to \$1,200 ; in January, 1869, it was made \$1,600 ; raised in 1873 to \$2,000, and in 1875 to \$2,500, at which it continued until January, 1883, when it was again raised to \$3,000. In the following February the session resolved that an addition of five to their number should be added, but the congregation seems to have been asked to elect four only. The four chosen were Hon. Oliver Mowat, James Campbell,* Thomas Fotheringham and Archibald Macdonald. Mr. Mowat declined on account of public duties which would make it impossible for him satisfactorily to perform the duties of the eldership, and on 16th April the others were ordained and inducted.

By the time of the annual meeting in 1867 the debt had been reduced to \$5,856, and an effort was then begun to have it entirely removed by subscriptions payable over a period of three years. The sureties for payment of the loan had been released from all their liability as far back as 1863, and at the next annual meeting thereafter Mr. Pollock, one of them, asked to have an entry made in the minutes, which was agreed to : "On behalf of those whose property was held as collateral security for the church loans I beg to thank the congregation for their strenuous efforts to release us, and to the Rev. Dr. Taylor and Mr. T. W. Taylor for their generosity and magnanimity in releasing us even before the stipulation of the agreement was fulfilled."

* In June, 1870, Mr. Campbell resigned for the purpose of connecting himself with Charles Street church, of which his son was minister.

A new communion service was presented to the congregation by the managers holding office in 1867, the old one being placed at Mr. King's disposal to be given to some mission station.

The Rev. Dr. Burns, after spending a year in Scotland, returned to Toronto in August, 1869, and on the evening of Sabbath the 8th preached in Gould Street church, from 2 Cor. 2: 14-16, the last time he ever preached. A few days after he was taken ill, and died on the 18th of the same month. His interest in the congregation did not abate after the settlement of Mr. King, but continued without diminution to the end of his life, and gratification was felt that his last public testimony for his Master was addressed to the congregation of which he was an honoured member.

The year 1870 was a memorable one in the history of the congregation as the year which witnessed the entire extinction of the original debt, and on the evening of 8th February it met to celebrate this event. The meeting was of the most pleasant character; besides the members of the congregation there were a large number from other churches in the city present to offer congratulations on the auspicious occasion. The chair was occupied by Rev. Mr. King and speeches were made by Rev. Dr. Ormiston, Rev. David Inglis (Hamilton), Rev. Mr. Cochrane (Brantford), Rev. Mr. Marling (Bond Street Congregational church), and Hon. John McMurrich. Some interesting statistics may here be given. The total amount expended on the church, including cost of site, extended accommodation and repairs after the fire of 1865, had been \$20,519; and, in addition, no less a sum than \$7,191 had been paid for interest on the debt.* The membership, at the time of Mr. King's induction 105, had in the intervening seven years increased to 370.

* From a Building society \$2,000 was borrowed in 1857. In the Passbook, after the entry of the final payment under date 24th June, 1862, there is a pencil memo. in the handwriting of the church treasurer: "The borrowing this \$2,000 has cost the church \$810.69 for interest fees and fines, which is paying for money with a vengeance."

Another event notable this year was the formation of a missionary association. The congregation had always been mindful of the missionary and other schemes of the Church, but appointing missionary collectors, arranging their districts, and making an appropriation of the moneys contributed for such purpose, among the various schemes had hitherto always rested with the session. This year the session recommended "that for the future a limited number of the members of the congregation be appointed in concert with it, in regulating the collection and distribution of the contributions of the congregation for evangelical purposes; the whole to be called the missionary committee, and to consist of the members of session, together with nine members elected at the annual missionary meeting. The officers to consist of a president (who shall be the pastor of the congregation), a vice-president, a treasurer and secretary, and an assistant to the same." This recommendation was accepted and approved by the congregation, and an association so organized, but with the managers added *ex officio* and an increased number of the members of the congregation, has been in existence ever since.

The year was further memorable as that in which it was resolved to begin outside Sabbath school and evangelistic work. A Sabbath school was begun in Seaton street in rooms in the house of Mr. Pantou, a student member of the congregation, and Mr. David McGee was placed in charge of it; he was succeeded by Mr. Thomas Fotheringham; and he in turn by Mr. J. S. Russell. As the work then begun was carried on only for a few years its history may be shortly stated. In the expectation that a congregation might soon be formed in the neighbourhood, a lot was bought in 1871, on the east side of Sherbourne street, a short distance south of Gerrard street, and a building to be used as a Sabbath school and lecture room erected on the rear of the lot, leaving ample room in front for a church of moderate size. The cost of the lot was \$1,319, and of the building and furnishings \$3,845; towards which members of the congregation

contributed \$2,215, funds for the additional expenditure being got by a mortgage on the property. This building was opened on 3rd December, the services being, in the absence of Mr. King from the city, conducted by Rev. William Inglis, a member of the congregation, and, besides supplying accommodation for the school, Sabbath evening services were carried on in it by Mr. Rennelson, then a student at Knox College. Old St. Andrews' congregation, finding its position at the corner of Church and Adelaide streets no longer a suitable one, determined to move northward to the corner of Jarvis and Carlton streets, and in 1876 began building a church there. As this would evidently supply the neighbourhood, the decision was come to, to discontinue the school, which was at once done. No purchaser was, however, found for the property until 1879, when it was sold, the money realized over the mortgage, \$1,350, being applied towards the building fund of St. James Square church. In the autumn, an election of elders was held, when Rev. Dr. Caven, Rev. William Inglis, Hon. Oliver Mowat, Dr. W. B. Geikie,* and Thomas W. Taylor, M.A. were elected; three of them declined, and on 4th December the two last named were ordained.

Early in 1871, a Young Men's Christian Association was formed with 40 members: Patron, Rev. Mr. King; President, Thomas W. Taylor; Vice Presidents, Joseph Henderson, Thomas F. Fotheringham, Robert Mills, Jr.; Secretary-Treasurer, Alex. Smith; Directors, Thomas Kirkland, Josiah Bruce, George Drummond and John O. Anderson. Under its auspices another Sabbath school was begun on Caer Howell street with Mr. Joseph Henderson as superintendent and six members of the congregation as teachers. Mr. J. O. Anderson, in 1874, succeeded Mr. Henderson in charge of this school, and on his removal to Brantford, the work was undertaken by Mr. Robert Kilgour. As there seemed room for another congregation in that part of the city also, Rev. Mr. King reported at the annual meeting in January, 1872, in the name of a few

* He resigned in January, 1875.

individuals connected with the congregation, who had in the meantime incurred the responsibility of the enterprise, that a lot had been secured on the corner of Beverley and Sullivan streets, not far from the building in which the school was being carried on—\$500 paid on account, the title secured, and that it was then held for Christian purposes in connection with the Presbyterian Church. But in 1878, Bay street congregation, having taken the name “Erskine church,” erected a church on Caer Howell street to which it removed, supplying all the church accommodation needed in the district; so the school was closed, the lot sold, and the purchase money used for church extension purposes in another quarter.

In September, 1871, the Rev. G. L. McKay, a member of the congregation, having been designated as a missionary to the island of Formosa, was ordained by the Presbytery of Toronto, in Gould street church. Of the noble and successful work he did in that island until his death in June, 1900, no account is necessary here, it is so well known. He has passed to his reward and his works do follow him. On the same evening, the Rev. George Bryce, also a member of the congregation, who was being sent to the North West to take charge of the school then existing at Kildonan, and to lay the foundations of Manitoba College, was ordained. Dr. Bryce, at present moderator of the General Assembly, is still a professor of Manitoba College, and, to all appearance, as active and capable for work as he was, when in 1866, a sergeant in the University company of the Queen’s Own Rifles, he faced the Fenian horde at Ridgeway.

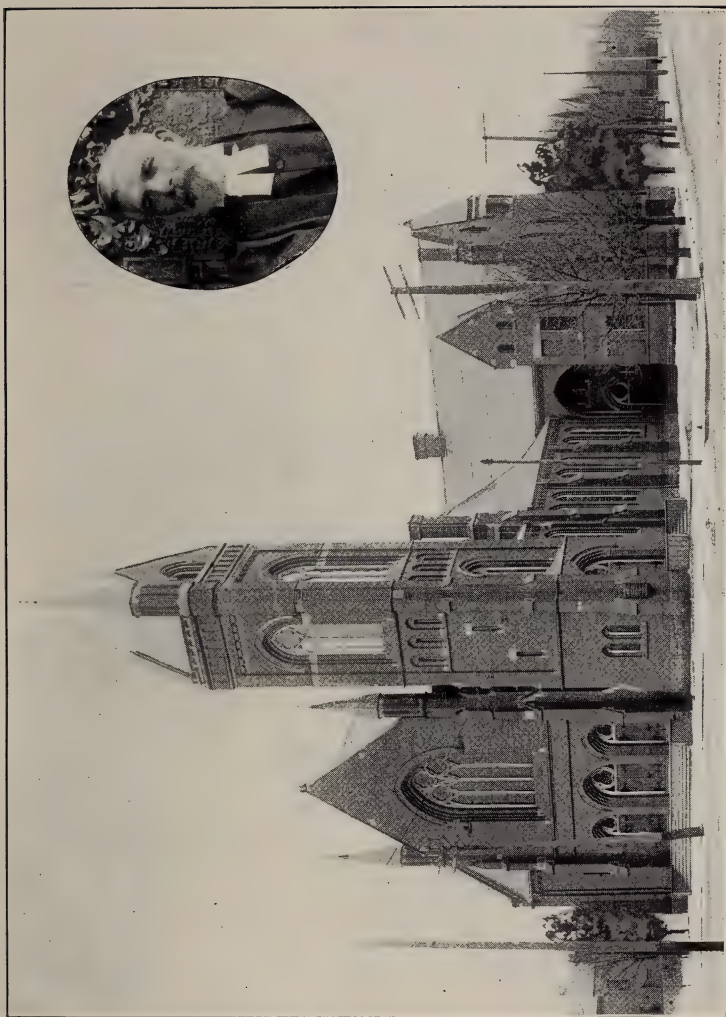
In spring of 1872, there was still another election of elders, when Thomas Kirkland, M.A., James Maclellann, M.A., George P. Dickson and David Picken were elected, and in due course ordained.*

A considerable population having for some time been settling in the north-west part of the city, at points distant

* Mr. Maclellann (now one of the Justices of the Court of Appeal) resigned in May, 1876; Mr. Dickson resigned in September, 1877; and Mr. Picken died in May, 1885.

from any of the existing Presbyterian churches, it became evident that steps should be taken to at once establish religious services in that locality. No other congregation having moved in the matter, advantage was taken on the removal into that district, in 1872, of one of the Sabbath school teachers, Mr. Milne, to open a school in his house, willingly offered for the purpose. The house was situated at the outside of the large open common in a now closely built populous part of the city, so the attendance was not at first very large, being only a little over 20. During the following winter, students of Knox College, at the request of the session, conducted Sabbath evening services, primarily in the interest of women who, with young families, were hindered from regular attendance at the distant churches, and these were, on the whole, well attended. Among those who promoted the interests of this mission, mention should be made of Mr. Alexander Grimason in whose house on Borden street the little congregation gathered for worship for some time, and Mr. George A. Young (now an elder in Knox church, Winnipeg) who was abundant in his labours. After a time, in order to conduct the school and evening services more efficiently than was possible in a private house, and give permanence to the work, a site was secured on the corner of Bathurst and Buller streets, a payment of \$360 made, chiefly contributed by members of the congregation, and it was determined to proceed as early as possible to erect an inexpensive church, and the doing so was entrusted to a building committee of the residents with three members of the congregation. As the people in the district, though willing, were not strong financially, the members of the committee connected with the congregation promised that \$500 would be contributed in addition to the amount already paid on the site. To carry on the work, Mr. Scrimger,* who had just completed his studies in Knox College, conducted services during the summer of 1873; these were carried on in winter through

* Now professor in Montreal Presbyterian College.



COLLEGE STREET PRESBYTERIAN CHURCH

the kindness of the Students' Missionary Society, and next summer they were conducted by Mr. S. W. Fisher. In deference to the wishes of the people in the district, the lot which had been bought was exchanged for another deemed more suitable at the corner of College and Bathurst streets, and on this a plain, substantial frame church to accommodate 300 people was built. The opening services on 21st September, 1873, were conducted by Rev. Mr. King, Rev. Professor Gregg, and Rev. John Campbell.* In the autumn of 1874 a congregation was organized with 50 members; on 5th January, 1875, Rev. Alexander Gilray was ordained as the first minister. His labours for twenty-eight years have been abundantly blessed, and there is now a congregation of 900 members.† The original church, although enlarged in 1875, having become utterly inadequate for the needs of the congregation, the large, commodious one in which it now worships was built on the same site in 1883, and first occupied in the March following, extensive school and lecture rooms being added a few years after.

On 4th December, 1873, Mr. King was married to Miss Janet Macpherson Skinner, a member of the congregation who had for some years, with her sister, carried on a large school for young ladies. Mrs. King was a woman of remarkably fine character, gifted by nature with great firmness of purpose united with the keenest sensibility and beauty of disposition, highly educated and refined. All her graces and talents, natural and acquired, were sanctified by earnest, humble piety. She assisted her husband in carrying on every enterprise connected with the best interests of

* Now a professor in Montreal Presbyterian College.

† As it sprang from the Sabbath school begun by Gould Street congregation, so in time it in 1887 began a Sabbath school in what was then known as Seaton Village, now part of the city, and next spring secured the services of the late Rev. Thomas Logie, M.A., as its first missionary. In 1888 a lot was bought on which a small church was built, and in October, 1889, a congregation was organized with Rev. Mr. Martin, now of Zion church, Brantford, as the first minister. This is now St. Paul's, a self-sustaining congregation with 250 members, under the care of Rev. G. R. Fasken, B.A.

the congregation, especially in reference to its missionary and young women's societies. Soon after her marriage she held meetings, in her home, on Saturday afternoons, attended by girls of the Sabbath school, who in November, 1876, formed themselves into an association connected with the Woman's Foreign Missionary Society, and took the name of the "Hopeful Gleaners' Mission Band." This little band has ever since carried on its appropriate work successfully; it has undoubtedly been a means of much good among the young women and girls of the congregation, and has contributed to the cause of missions, as appears from the church reports, \$5,729.78. In a wider sphere, by earnest and active labour, she did much to make the "Woman's Foreign Missionary Society" a success. Her memory will be long cherished in the congregation, and her holy example should prove an incentive to deeper consecration and more zealous, self-denying devotion to the cause of Him whom she so faithfully loved and served.*

On the day of Mr. King's marriage a wind storm of extraordinary violence passed over the city, injuring more or less seriously many buildings, and among them the spire of the church. For a time grave apprehensions were entertained in the neighbourhood as to its safety, but the managers without delay caused it to be inspected by Mr. James Smith and Mr. Henry Langley, architects, and Mr. John McBean, an experienced builder, who after a thorough and careful examination, certified that the tower and spire were not in an unsafe condition. With the exception of a small portion of the upper part of the east wall of the tower, from which a few bricks were displaced, the body of the tower was altogether unimpaired; the spire had been moved bodily on its base eastward to the extent of two and a half inches, but remained as perpendicular as it was before the gale, and no timber in it had been in any way strained or damaged by

* After several years' suffering from a painful and incurable disease, borne with Christian resignation and even cheerfulness, Mrs. King died in Winnipeg in September, 1886.

the movement. The publication of the experts' certificate quieted the fears of alarmed residents in the adjoining houses, and the slight damage to the brick work having been repaired, and some cross bracing with timbers in the spire supplied as recommended, the whole was reported to be in a much safer condition than at any time since the church was built.

Early in 1874 the Moderator brought under the notice of the session the subject of posture during the service of praise on the Sabbath, stating that the opinion seemed very generally held amongst members of the congregation that to stand while singing would be an improvement. The members of session having expressed their views, it was, on motion of Dr. Geikie, seconded by Mr. Taylor, agreed by a majority of votes to recommend "that at the diets for public worship, and while engaged in the service of praise, the congregation should stand." This posture was accordingly adopted, and has been continued ever since. During the summer of this year Dr. Taylor, the first minister, visited the city for a few weeks, and while here preached several times, and addressed the Sabbath school. At a social meeting held in July he was presented with an address from the session.

The question of securing better accommodation for the Sabbath school, which had all along met in the church basement, having begun to be very generally discussed, a congregational meeting was held 5th April, 1876, when a resolution which had been adopted by the session and managers jointly was presented, to the effect that it was highly desirable to take steps to provide accommodation behind the church for Sabbath school and prayer-meeting purposes, and that the managers should be empowered to dispose of the Sherbourne street property when it could be done without injury to the various interests affected. In this connection it was explained that the session and managers had no desire to abandon the work at Sherbourne street and dispose of the property there, that the proceeds from a sale of that property might be used to extend the accommodation at Gould street,

but solely because another congregation was about to build in almost the same locality, thus rendering it unnecessary to carry on the work at Sherbourne street. A question being raised as to whether the notice given of the meeting was such as to admit of a sale of congregational property being considered and dealt with, it was agreed to adjourn and have another meeting properly and more fully intimated. At the adjourned meeting, the question having been discussed and considered from all points of view, a sale of the Sherbourne street property was authorized, after which it was moved and carried, "That the accommodation afforded by the present building for prayer meeting and Sabbath school purposes is altogether inadequate and unsuitable for the ever-increasing necessities of the congregation, and it is the opinion of this meeting that steps should be taken to provide increased and improved accommodation for these purposes." A committee to consider and report was then appointed. Although there seemed to be no difference of opinion as to the necessity for enlarged and improved accommodation, there was great diversity among the members as to the proper means of attaining the desired end. Some considered alteration and enlargement of the existing building the more suitable; others favoured an entirely new one. Then among those who took the latter view, there was a difference of opinion as to whether the old building should be taken down and a new one erected on the same site, or whether there should be removal to a new site as well as a new building. Each of these proposals had supporters who argued in favour of their own opinion, and criticized that of others freely, and it is to be feared sometimes with considerable warmth. After several meetings had been held, at which reports from the committee were presented and the whole subject discussed, on 21st March, 1877, another committee was appointed "to consider and report as to the desirability and possibility of disposing of the present edifice and the probable cost of erecting another edifice with suitable school and lecture room on another site—also the probable cost of

remodelling and erecting a new edifice upon the present site, with school and lecture room."

The committee, after full and careful consideration, and as extended a canvass of the members generally as time would permit, reported to a meeting held on 23rd May, that a majority seemed to favour the erection of a new church with at most 1,000 sittings; that it would be difficult, if not impossible, to secure such a building on the then site; that there was good prospect of disposing of it, and that a suitable site could be got in Gerrard street, on the north side of St. James Square, and recommended that a new church, with sufficient lecture room and Sabbath school accommodation, be built on the Gerrard street site, if the then property could be disposed of at an approved price. A lengthened discussion followed the presentation of this report, a number of those present arguing against removal to a new site, but finally the report with its recommendation was adopted. The leave of the Presbytery having been obtained, the church and lot were offered for sale by public auction, when, as was expected, no bid was made for it. But the provisions of the Religious Institutions Act, requiring church property to be advertised and first offered for sale by public auction, having been complied with, the way was then open to dispose of it by private contract. An offer of \$10,000 having been received, this was laid before a congregational meeting, when, although not without considerable opposition, it was accepted, and a sale to the Catholic Apostolic church sanctioned; one condition of the sale being that the congregation should continue in possession until the lecture and school room in the new building should be ready for occupation. Approval was also given of the proposal to purchase the lot in Gerrard street. The powers given to the committee appointed to superintend the building of a church on the new site were "to adopt plans and enter into contracts for the erection of a new church with accommodation for prayer meeting and Sabbath school purposes, the cost of the building to be limited to such a sum that, after all the subscriptions

are paid, the total debt shall not exceed \$10,000, or in the event of money being borrowed at a rate of interest not more than six per cent., \$12,000."

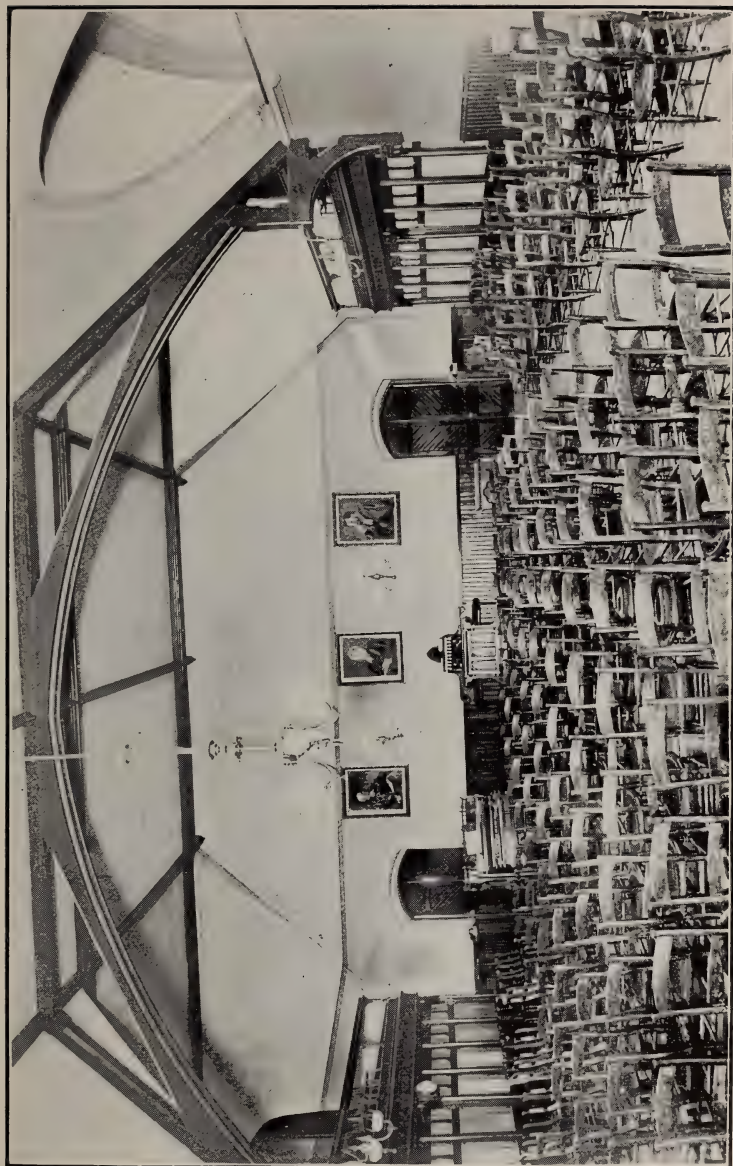
The leave of the Presbytery having been obtained, the lot in Gerrard street was bought for \$10,000, the exact sum for which the Gould street property had been sold, but the lessee of the lot demanding \$1,500 as compensation for giving immediate possession, an arrangement was come to for sharing this additional expense, Mr. Hughes, the vendor, paying \$600, the congregation \$600, and the other \$300 being given by the Catholic Apostolic church. These preliminaries having all been satisfactorily arranged, plans for the new building were procured from Messrs. Smith & Gemmell, architects, contracts let, and the work under them begun.

In the opening of this year Robert Kilgour, William Gordon, Robert Lee, Thomas Saunders, Alexander Nairn and Robert Carrie were elected to the eldership, and the three first named having accepted, they were, on 15th April, duly ordained.*

The winter of 1877-8 proved an exceptionally mild one, and work on the rear part of the building was carried on without interruption, so that the large room intended for a lecture room and Sabbath school purposes was ready for occupation by the middle of March.

A farewell meeting was held in Gould street church on the evening of 10th March, 1878, the minister and several of the elders taking part in the service. While looking forward hopefully to the time when the building then in process of erection should be entirely completed, and the congregation should find itself in occupation of large and commodious rooms for the purposes of public worship and Sabbath school instruction, many present felt deep and sad regret on leaving a building they had in earlier days struggled so hard and endured so much to preserve, and in which they had so

* Mr. Kilgour resigned 31st March, 1894, and Mr. Gordon, 27th June, 1899; Mr. Lee died 10th December, 1901.



SCHOOL-ROOM, ST. JAMES' SQUARE CHURCH

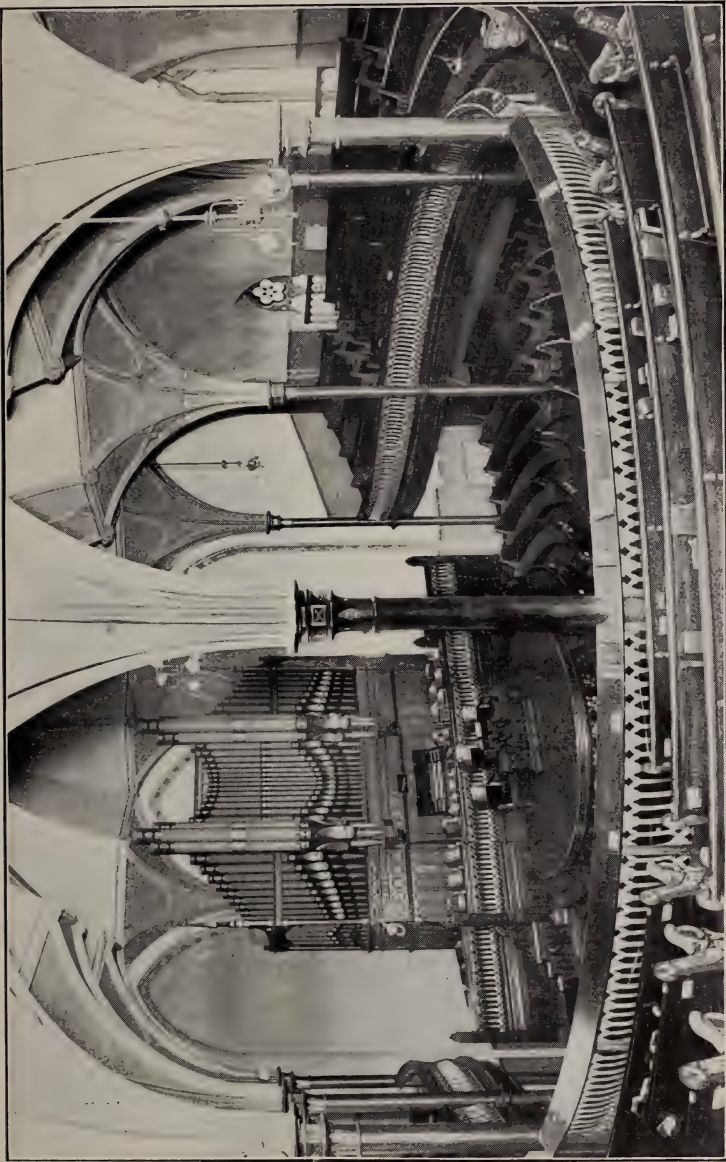
often found the promise fulfilled: "Where two or three are gathered together in my name, there am I in the midst of them." The service was indeed a solemn one, and the attachment of the congregation to the building in which it had for twenty-one years observed the worship of God found sincere and affecting expression in the exercises of that closing meeting. The following Sabbath, 17th March, service was for the first time held in the new school house, when Rev. Wm. Donald (Port Hope) preached in the forenoon, and in the evening Rev. R. F. Burns, D.D. (Halifax); with, in the afternoon, a special service for the children. The collections at the services that day amounted to \$568.23.

On the afternoon of Tuesday, April 2nd, a beautiful April afternoon, a large representation of the congregation and a number of persons from other congregations in the city, gathered to witness the laying of the foundation, or more properly, the corner stone of the new church, by the Rev. Mr. King. In it, along with a copy of the Acts of the last preceding General Assembly and several other documents, including copies of the last issues of the Presbyterian Record, the Canada Presbyterian, and of the Toronto daily newspapers, Globe, Mail, Leader, and Telegram, there was placed a scroll, narrating shortly the leading facts connected with the founding of the congregation, and some prominent events in its history, prepared by Mr. T. W. Taylor, and signed by Mr. William Kerr, chairman, and Mr. Henry W. Darling, secretary of the Building Committee. The proceedings were begun by Rev. J. M. Cameron giving out Psalm 100, which was sung, the reading of Scripture by Rev. Professor MacLaren, and prayer led by Rev. Principal Caven. The chairman, Mr. Kerr, next presented Rev. Mr. King with a silver trowel, bearing an inscription, "Presented to Rev. John M. King, M.A., on laying the foundation stone of the Presbyterian church, Gerrard street, in process of erection for the Gould street congregation. Toronto, April 2, 1878." The stone was then laid, and that ceremony being completed, a short address was given by Rev. Alexander Topp, D.D. (Knox church), after which there

was an adjournment to the school room, where an informal meeting was held, presided over by Mr. Kerr, with speeches from Rev. Thomas Wardrope, D.D., Guelph, Rev. John Potts, D.D., Rev. Anson Green, D.D., Rev. J. A. R. Dickson, and William H. Howland, Esq.

The building of the church was proceeded with satisfactorily during the summer and autumn, and it was opened for public worship on Sabbath, 17th November. In the forenoon the Rev. William M. Taylor, D.D., of Broadway Tabernacle, New York, preached from John 1: 14—"And the Word was made flesh and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth." The service in the afternoon was conducted by Rev. John Jenkins, D.D., of St. Paul's church, Montreal, the Moderator of the General Assembly, who took as his text Ex. 33: 18—"I beseech Thee shew me Thy glory." The Rev. Dr. Taylor preached again in the evening, the text being Ex. 24: 11—"They saw God and did eat and drink." Although unfortunately the day was wet and stormy, the attendance at each service was large, and the collections amounted to \$803.39. There was a most successful social meeting on the following Monday evening, in which the Rev. Dr. Taylor, Rev. Dr. Jenkins, Rev. Dr. James (Hamilton), Rev. Dr. Castle (Jarvis Street Baptist church), Rev. Dr. Robb (Cooke's church), Rev. Dr. Potts, Rev. W. S. Rainsford (then curate of St. James Episcopal church, now Rector of St. George's church, New York), and Hon. Oliver Mowat, took part as speakers. There was also fine music furnished by the choir, under the able leadership of Mr. Douglas.

The material of which the church is built is Georgetown stone, with Ohio stone dressing; the front, with its lofty centre gable rising to a height of 70 feet, with buttresses and pinnacles on either side, is imposing, and its massive character is enhanced by a heavy tower at the south-west corner, rising to a height of 100 feet. The dimensions of the auditorium are 75 feet square, with sittings for 1000 people. Eight iron pillars support gothic arches which spring from the cap-



AUDITORIUM, ST. JAMES' SQUARE CHURCH

itals 25 feet above the floor. The floor is so constructed that an evenly inclined plane affords an unobstructed view of the pulpit from every sitting. The woodwork of the pulpit and of the choir balcony and organ case behind it is ash, that of the pews chestnut, with walnut rail. Three large stained glass windows and a number of smaller ones supply light during the day ; a large central chandelier and a number of smaller drop lights provide the means of lighting at the evening services.

In the rear part of the building there are on the ground floor, rooms for Bible class, Sabbath school library, business and other purposes. The main Sabbath school and lecture room above these measures 60 x 42 feet, and can seat 700 people ; there are two class rooms at each side, and over these two galleries ; the ceiling of open timber work is 24 feet high.

The financial interests of the congregation connected with the erection of the church, raising money by subscriptions, effecting a loan, and controlling the expenditure, were under the care of an efficient building committee, of which Mr. Wm. Kerr was chairman, Mr. Alexander Nairn, treasurer, and Mr. Henry W. Darling, secretary, all of whom were unremitting in the attention they gave to the important and onerous duties entrusted to them. Mr. Nairn especially deserved the gratitude of the congregation, as he gave not only time and thought to the work, but frequently advanced large sums of money to meet pressing claims of contractors. As appears by the annual report for 1880, the total cost of the site and building was \$54,665.90.* The debt remaining on the building when completed was \$28,000, payment, with interest at seven per cent., being secured by two mortgages. In addition to the amount first mentioned as the cost of the site and building, there was the cost of furnishing, including carpets, matting, cushions, blinds, chairs, etc., not only for the church

* Mr. D. S. Keith, a member of the congregation from its early days, handed the building committee a receipted account for the cost, \$1,379, of the handsome gas fittings supplied by the firm of which he was a partner.

proper, but for the school room, parlors, vestry, and other rooms. The responsibility for all this was assumed by the ladies, and under the active management of a committee of their number, Mrs. Ewart, Mrs. King, Mrs. Darling, Mrs. Ewing, Mrs. Woodbridge, and Mrs. Taylor, they nobly fulfilled the task they had set themselves. The amount raised and expended by them as a furnishing fund, including interest which had to be paid while subscriptions were maturing, was \$3,368.83.



MR. WILLIAM KERR,
Elder, 1857-1894 Session Clerk, 1858-1878

On Sabbath, 24th November, John Ralph King, the only son of Rev. Mr. King and Mrs. King, was baptised by Rev. Principal Caven, the first baptism in the new church.

In January, 1879, Mr. Kerr resigned the clerkship of the session, an office he had held for twenty years,* and was succeeded by Mr. Thomas W. Taylor.

* Mr. Kerr became a member of the congregation 26th March, 1855; was soon after appointed superintendent of the Sabbath school, a position he held for thirty-nine years; and elected an elder 12th April, 1857, an office the duties of which he discharged for thirty-seven years.

At a congregational meeting, held on 1st May, 1878, the question of the name by which the new church should be called was brought up, and after a number of names had been proposed and considered, the name adopted was "Augustine Church," though by only a small majority. Some, however, being dissatisfied with this, a requisition was laid before the managers to call another meeting to re-consider the resolution which had been come to, and with this they complied. Another largely attended meeting was accordingly held on 22nd May, but after a long and somewhat heated discussion it broke up without coming to any conclusion on the matter in hand. After that nothing was done on the subject until the next annual meeting on 16th January, 1879, when, to remove any hard feeling and preserve harmony in the congregation, Mr. T. W. Taylor moved, seconded by Mr. H. W. Darling, that the name of the church be "The Saint James Square Presbyterian church," and this was unanimously agreed to.*

On 8th May, 1879, Rev. Joseph McCoy, M.A., of Egmondville, was married to Mary Helena, only daughter of Mr. Joseph C. Huckins, the steward of Knox College. The Rev. Mr. King officiated, and it being the first marriage in the church, the Board of Management, following the usual custom, presented the young couple with a handsome Family Bible.

In the January of 1880, there was another election of elders when Messrs. William Carlyle, John Gowans and George Laidlaw were elected, ordained and inducted into office.† About this time, the constitution of the Young Men's Christian Association, founded in 1871 and carrying on work through the intervening years, was changed, and a Young

* The site of the church has been heretofore described as in Gerrard Street, and so it is, but the large open square and grounds, surrounded by portions of the four streets, Gerrard, Church, Gould, and Victoria, and on which stand the buildings occupied by the Education Department of the Government, the Normal and Model Schools, is called "St. James Square;" hence the name finally agreed on.

† Mr. Carlyle resigned to connect himself with Southside congregation 6th January, 1897, and Mr. Gowans died, 6th August, 1902.

People's Association formed, in the membership of which young ladies had a place. The officers were: President, R. C. Steele; Vice Presidents, William Johnston, M.A., Joseph Monteath; Secretary, A. R. Wightman; Treasurer, Miss M. McIntosh; Directors, Miss Marion Smith, Miss Eva Monteath, Miss M. Douglas, and John Paton. Mr. Johnston was a barrister, a man of singularly fine character, and active in Christian work. In 1884, he was chosen a manager, and died after a very short illness, a few days before the annual meeting of next year. The report then presented by the managers spoke of him in terms well deserved. "It is but a few days since the remains of our beloved brother, Mr. Wm. Johnston, were carried to the grave, followed by the heart-felt grief of every one who knew him. Although he had only been upon the Board of Management for about a year, he had in other capacities taken a large and most important share in the work of the congregation, to the members of which he had endeared himself by his unassuming and gentle bearing, and who deeply mourn his loss. All his work bore testimony to his sound judgment and liberal culture, the latter having been obtained under circumstances alike creditable to his strong will and indomitable industry; and to the most casual observer of his career, it was apparent, the very highest positions in almost any sphere of labour to which he might choose to devote himself would have been speedily within his reach had it pleased God to spare him. He leaves behind a record of unswerving faith in the love and merits of the Master he delighted to serve, and of steady, earnest, and efficient work in His cause." The address of the session also, when referring to members removed by death during the year, contained this sentence: "It is impossible to speak of these departed friends individually, but one of them filled so large a place in the work and counsels of the congregation, and devoted his exceptional attainments so successfully to the teaching of the Young Men's Bible Class, that the name of William Johnston must be here recorded."

The use of instrumental music in the church services came before the session in 1881, as it had done on several previous occasions. The first time seems to have been in 1868, when the Synod sent down to sessions, through Presbyteries, for consideration the question of permitting congregations desiring to use an organ in public worship to do so. On that occasion, the subject having been discussed at two meetings, it was agreed to record: "That inasmuch as there is a want of unanimity of opinion on this matter, the session decline presenting any formal report to the Presbytery." Again in 1872, the question was remitted to sessions by the General Assembly, and on that reference the conclusion come to was: "The session believe that liberty should be accorded to congregations to use an instrument of music as an aid in the service of praise in all cases in which they are desirous of doing so, and on their satisfying the Presbytery of the bounds that the peace of the congregation would not be endangered by the adoption of it." It was next brought up by a letter, read at a meeting of session on 30th December, 1874, suggesting that the melodeon used in the Sabbath school should be used at the weekly prayer meeting. At a meeting on 26th January following "the matter of using the melodeon at the congregational prayer meeting was further considered; on deliberation it was agreed to defer a final decision until the next meeting of session"; the records, however, contain no entry of any further action being taken. When it came up in March, 1881, it did so by a resolution, passed at the annual meeting in January, requesting "consideration of the advisability of using a melodeon at the weekly prayer meetings," but the session resolved that it was "not expedient then to make any change in the mode of conducting the service of praise." But this does not seem to have been communicated to the leader of the choir, as at a meeting of session in April, 1882, the moderator stated that he had received a letter from Mr. Douglas asking attention to the resolution passed at the congregational meeting of the previous year, stating that

permission to use the melodeon at the prayer meetings was still desired. Thereupon it was agreed that intimation of this be made to the congregation, and an invitation given to any members having objections to the use of the melodeon to make them known to the moderator. At a subsequent meeting he announced that only three members had expressed themselves as unfavourable to it, but the meeting being a small one, further consideration of the subject was postponed. At a meeting in the following October it was determined to take a vote by printed slips. The result of this was that only 173 members voted—142 in favour of granting the request, and 31 against it, and the moderator and Mr. Kerr were appointed to confer with the leader of the choir, inform him of the vote, and consult with him as to the withdrawal in the meantime of the request. On the 23rd January, 1883, the session was informed that the choir had withdrawn their request, but the state of things had, in the meantime, changed, as will be seen later.

In November, 1881, the mortgages for \$28,000 were replaced by one of \$20,000 at a lower rate of interest, and \$8,000 assumed as a floating debt to be paid off as speedily as possible. This seems to have been attended to, as in the report for 1884, presented in January, 1885, the entire debt was stated to be \$17,000, which was further, before the close of 1886, reduced to \$15,000.

An auxiliary in connection with the Woman's Foreign Missionary Society of the Presbyterian Church in Canada was formed in Toronto during this year. This was a union society, embracing the women in seven of the city congregations—Knox, St. James Square, Old St. Andrew's, New St. Andrew's, Erskine, Charles street, and East church; the name under which it was organized was the Murray Mitchell Auxiliary. It had at first 124 members, and of these 64 were connected with this congregation. It continued in operation thus for several years, and then separate societies being begun in some of the congregations forming the original federation, they withdrew, leaving in the union only St. James Square and

Old St. Andrew's. They continued together until February, 1887, when a separate auxiliary was formed in each; that in St. James Square retaining the name of the Murray Mitchell. During the subsequent sixteen years and down to the present time it has gone steadily forward, many of the women of the congregation being enrolled in its membership, and taking part in the exercises of praise, reading the Scriptures, prayer, reading papers on the lives of devoted missionaries, and on the different mission fields as they have been brought before the society for special prayer. The interest in mission work has further been kept up by circulation of the Letter Leaflet, issued by the central society, and increased by addresses from missionaries on furlough and their wives. Considerable sums have year by year been contributed to the funds of the central society, the amount for the year 1883, the first time it is mentioned in the congregational annual report, contributed by members of this congregation, was \$127; the amount given last year (1902) was \$434.64. The total amount contributed by this auxiliary since its formation, that is, by members of it connected with the congregation, appears to have been \$7,768, and besides the gift of money, contributions of blankets, clothing, and other necessities have frequently been sent to missionaries in the North-West, for distribution among the necessitous heathen Indians on the reserves where they are labouring.

In the spring of 1882 an event occurred which gave the congregation great pleasure. Knox College having received, under an Act of the Legislature, power to confer degrees in Divinity, made the first use of that power by conferring the degree of D.D. on Rev. Mr. King, who, in addition to his great merit as a scholar and a minister, had long been an active member of the College Senate and Board of Management, filling also for a number of years the important and exceedingly onerous position of Chairman of the Board of Examiners. Another event, later in the year, was the death of Mrs. Burns, widow of Rev. Dr. Burns, who in 1861 so disinterestedly came to the help of the congregation. She filled so large a

place, and so important a place in the religious life of the city, and had taken for nearly forty years so prominent and useful a part in sustaining many of its charitable institutions, that special attention may properly be called to the loss sustained by her death. Her connection with the congregation was of incalculable benefit to it at a period when weak and struggling, and to the last its interests were very dear to her.

In 1883, Mr. Thomas W. Taylor (first elected a manager in January, 1858, an office which he held for many years, acting as secretary of the Board; ordained an elder in December, 1870, and for several years session clerk) removed to



SIR THOMAS W. TAYLOR
Elder, 1870-1883 Session Clerk, 1878-1883

Winnipeg on his appointment as one of the Justices of the Court of Queen's Bench for the Province of Manitoba, becoming four years later Chief Justice of Manitoba. At the annual meeting on 17th January, he was presented with an address by the session and managers, in which, after offering congratulations on his elevation to the Bench, they went on to say:—"We desire to express the deep sense which we, in common with the entire membership, have of the loss sustained by the

congregation in your removal; the son of its first venerated pastor it was perhaps to be expected that you would interest yourself in its prosperity, but any expectation of this kind would have been fully met by a much smaller degree of interest than you have always shown. You acted for many years as a member of the Board of Management. You have been for thirteen years a member of session, and for a considerable part of the time its clerk. You have represented the congregation more frequently than any other person in the higher courts of the church. We have been witnesses of the prudence, fidelity and zeal with which you have discharged the duties connected with these offices of honour and trust. The congregation owes not a little of its present prosperity to your active and continuous interest in its welfare; to your uniformly kind bearing towards all its members and to your legal knowledge and wise counsel always at its command." At the same time the members of the congregation presented him with a valuable gold watch, and Mrs. Taylor with a handsome parlour clock and other gifts.

At the meeting of the General Assembly in June, Dr. King was chosen moderator. But the congregation was, ere the close of the year, to sustain a severe and serious loss by his removal from it. In 1871 the College of Manitoba was founded in connection with and under the care of the General Assembly, and in it Rev. Dr. Bryce, whose ordination has been already mentioned, and Rev. Thomas Hart, M.A., B.D., were up to this time, the only professors. As expressed in the Act of incorporation, the college was founded "for the education of youth, and promotion of classical and scientific knowledge," but the church was given power at any future time to "make provision in connection with the said college, and as part of the proper work thereof for the education of students in theology." No action had ever been taken to this end, but this year the Assembly resolved that there should be a principal and professor of theology in the college, and appointed Rev. Dr. King to this position. Having asked time for consideration, he called the session together to take coun-

sel with its members, and after long and serious deliberation they unanimously came to the following finding: "That the session, after full and earnest consideration of the appointment of its moderator as principal and professor of theology in Manitoba College, and having carefully and prayerfully weighed the various reasons adduced for and against his acceptance of this appointment, and endeavouring to lay aside the deep attachment of the whole congregation to him, an attachment endeared and deepened by the faithful, devoted, and self-sacrificing labours of more than twenty years, endeavouring to lay aside our personal loss as well as the loss to the congregation and the Presbyterian interests of our city, we cannot but come to the conclusion that the whole interests of the Presbyterian church in Canada will be better promoted by the Rev. Dr. King remaining pastor of St. James Square congregation." The congregation a few days afterwards declared its adherence to this resolution. The next step Dr. King took, in order to arrive at an intelligent conclusion as to the line of duty, was to visit Winnipeg, and after doing so he determined to accept the appointment and undertake the heavy task thereby imposed. The congregation when cited to appear before the Presbytery, knowing that it was only the high and stern sense of duty so characteristic of the man, which led to his taking the course he did, resolved to offer no further opposition. Its attitude can be best shown by giving the resolution passed at a meeting at which Rev. William Inglis, Messrs. William Kerr, Alexander Nairn, and John Y. Reid, were appointed to appear before the Presbytery in obedience to its citation.

"That the commissioners be and hereby are instructed to state, that while all the members and adherents of the congregation regard with unabated affection their beloved pastor, and would gladly retain him among them, as in their estimation most likely to promote the glory of God, and Dr. King's own personal and family comfort and well-being, yet sorry his decision has already been given, and that in the most definite and decided language, and considering be-

sides that there is more than a doubt as to the Presbytery having any discretionary power in the premises, the congregation does not see its way clear to put any obstacle in the way of the decision already given being carried into effect now ; that it is with the deepest regret that it finds itself shut up to this conclusion, while it cannot but add the heartfelt prayer that the severance now to be effected between an honoured and much-loved pastor and a united and affectionate people, may, in the end, be found to have contributed beyond even the most sanguine expectations to the advancement of Christ's cause in the great North-west, and to the eventual blessing of those who at present feel themselves most painfully bereaved."

A farewell meeting to take leave of Dr. King was held on the 20th October, and the large attendance, including a number of public representative men, was a compliment to him, and a manifestation of the high respect, esteem, and confidence with which he was regarded, not only by the congregation and the Presbyterian Church, but by the citizens generally. At this meeting, with the Hon. Oliver Mowat* as chairman, two addresses were presented, one from the congregation, and another from the Young People's Association, signed not only by its officers, but by the younger members of the congregation generally ; he was also given a purse of \$1,000 and a gold watch. An oil painting of him was not finished until shortly afterwards, when it was presented to Mrs. King. In replying to the addresses, Dr. King expressed himself as deeply, humbly and sincerely thankful

* When the congregation was formed, Sir Oliver (then Mr.) Mowat and his wife were members of the Presbyterian Church of Canada, in connection with the Church of Scotland. They had for a time been worshipping in the Second Congregational church, but soon after Dr. Taylor's induction became regular attendants and occasional communicants in the congregation. This continued until 17th July, 1863, when they handed in their certificates and were fully recognized as members. Lady Mowat died in March, 1893. Except when for a short time absent, as a member of the Dominion Government, residing in Ottawa, Sir Oliver's connection with the congregation remained unbroken until his death, 19th April, 1903.

for the appreciation shown of his ministry among them for twenty years, and said that if his ministrations had been edifying it was largely due to the character of the congregation; they had been willing to receive, and to receive with increasing appreciation, a presentation of the truth of a very quiet kind, he hoped not altogether unthoughtful or undevout, because it had been the result always of prayerful preparation, but yet of a kind that many would regard as uninteresting; they had been willing to allow him to speak that truth in the plainest way, and, so far as he knew, without in a single case having taken offence at a statement made from the pulpit. He spoke of what he owed to them in the happy exercise of his ministry during so many years, how much his own faith had been helped by the stimulus that came to him from preparing truth for them, and from witnessing their faith and their goodness.

Referring to the young people, he was grateful to think that, after a long ministry, after having received to the communion table not a few who had been baptized by him, after coming to the years when one did not always receive the sympathy of young people so readily, he should receive such an address.

Of Dr. King as a preacher, one better qualified than most to form a correct estimate, has written: "His sermons, prepared with the utmost care, dealt with the great things of the Kingdom, and were distinguished at once by their thorough exposition of divine truth, and by their faithfulness of application to the heart and conscience of the hearer." His style was polished and earnest, and every one listening to him felt that he was speaking on a subject he had thoroughly mastered, and of the importance of which he was thoroughly convinced. That his preaching was of a high class was amply proved by his having as members of his congregation such men as Sir Oliver Mowat, Principal Caven, and the late Hon. George Brown, with, as occasional hearers, the late Professor Young and other leading men; for some time thirteen retired ministers living in the city were to be seen in

the regular Sabbath audience. Students seemed especially attracted by his preaching, although no doubt his hearty sympathy with them and interest in them had great magnetic power. His church was known as the college church, and at one time the names of over 70 students in divinity, arts and medicine, could be found on the communion roll. And it was not merely Presbyterian students who came under his influence; a prominent clergyman of the Episcopal Church once said on a public platform, that to Dr. King he owed great part of his theology; while a University student, he had attended Gould street Bible class.

To leave a comfortable position, an attached congregation, and the companionship of men with whom he had been closely associated in Church work, and by whom he was esteemed and honoured, involved no small sacrifice. As coming to Toronto twenty years before, required faith and courage, so, to undertake the duty now assigned to him required the exercise of the same qualities, for it was no light one. The College was then burdened with a debt of \$40,000, but Dr. King had the faculty of inspiring the Church and the public with confidence in any undertaking which he advocated, and by perseverance and hard labour he succeeded in a few years in removing the entire debt. Almost as soon as this had been accomplished he began the improvement of the College building, enlarging and remodelling it; this work, which cost \$43,000, was completed in 1892. Besides teaching theology, he taught in the faculty of arts both mental science and German. After the summer session in theology was begun, he taught eleven months continuously in each and every year, and so pressing did he feel the claims of the College that he could not be induced to take a rest and vacation. An attack of pneumonia, following influenza, found him, after the excessive toil of body and strain of mind for years, with vital powers so enfeebled that he could not rally, and on the 5th of March, 1899, he passed away to receive the welcome, "Good and faithful servant, enter thou into the joy of thy Lord."

During the vacancy which followed Dr. King's resignation, Rev. Principal Caven, by appointment of Presbytery, acted as moderator of session, as he did during two subsequent vacancies. That Dr. Caven has been for thirty-seven years connected with the congregation, so often guiding it with his remarkably wise counsel, and serving it in every way in his power, is not the least of the mercies for which there should be devout thankfulness to God.

On the 17th September, 1884, a call was given unanimously to the Rev. John Smith, M.A., of Berwick-on-Tweed,* but he did not accept the invitation.



REV. PRINCIPAL CAVEN, D.D., LL.D.

Once more the question of instrumental music in the church services came before the congregation, and at the annual meeting in January, 1883, the following motion was made by Mr. Kerr, seconded by Mr. Picken: "That in the opinion of the congregation, it seems desirable that the aid of an organ should now be employed in the service of praise ;

* Now, Rev. John Smith, D.D., minister of Broughton Place United Free church, Edinburgh.

that the session should be respectfully requested to give its sanction to this change, it being understood that nothing should be done towards the effecting of this change until the whole amount of money necessary to effect it is subscribed; that in the event of the session giving its concurrence, the following be a committee to carry the resolution into effect: John Douglas, W. D. McIntosh, T. Woodbridge, H. W. Darling, John Lowden, and A. A. Allan." To this it was moved in amendment by Mr. John Brown, seconded by Mr. Reid: "That in the opinion of this meeting it is not expedient to introduce an organ or any instrumental music in the service of praise in the congregation." After lengthy discussion, the motion was carried by a large majority—about five to one. This resolution being before the session on 28th February, it then gave its "consent for the use of an organ to assist in the service of praise." At the annual meeting in 1884, a report from the organ committee was adopted, against a motion that it should be left in abeyance until the debt on the church should be reduced to \$15,000. It was not, however, until a year later that the organ, built by S. R. Warren & Son, Toronto, was completed, the cost, \$3,300, being paid, not out of the ordinary church funds, but by special contributions from those desiring its introduction. It was played for the first time on Sabbath, 3rd May, 1885, when Miss Lay, a young lady member, played the Psalm and Hymn tunes at both services: Mr. William Warren playing a voluntary at the close of the forenoon service.* The Rev. J. K. Smith, D.D., then of Knox church, Galt, was the preacher on that day.

During the summer of 1885, the Rev. Samuel Henry Kellogg, D.D., pastor of a church in Pittsburg, and a professor in the Western Theological Seminary, Alleghany, being in the city, supplied the pulpit on several Sabbaths, and the congregation with spontaneous unanimity settled upon him

* For some time the organ was played by Miss Douglas, and then the services of Senor D'Auria were engaged. He was succeeded by Dr. Norman Anderson, and he in turn by Dr. T. A. Davies, a graduate of the Toronto College of Music, the present organist and choir master.

as a minister with whom they would be pleased. Accordingly, the regular steps having been taken, a unanimous call was, on 6th October, addressed to him,* and in due course accepted, but his engagements with the Seminary prevented him from coming to take charge of the congregation before the following spring, so his induction did not take place until Thursday, 20th May, 1886. On that occasion, the Rev. John Neil (Westminster church) preached from John 8: 31, 32; Rev. Dr. Parsons, moderator of Presbytery, put the usual questions, and these being answered, with prayer inducted Dr. Kellogg into his new charge, and then addressed him in words of counsel, after which Professor McLaren addressed the people. At the close of the induction services, the ladies of the congregation entertained the members of Presbytery at dinner, and there was a reception social in the evening, also under the care of the ladies, at which the Hon. Oliver Mowat was chairman; the new pastor was then presented with a pulpit gown by Mr. Kerr in the name of the ladies, and with a pulpit Bible by Mr. George Inglis for the young people. At the same time a purse was given to Principal Caven, for two years and a half moderator of session, and a gold watch to Rev. Dr. James who had filled the pulpit for nearly six months. The meeting was addressed by Principal Castle (McMaster College), Principal Sheraton (Wycliffe College), Rev. John Burton (Northern Congregational church), Rev. Mr. Stafford (Metropolitan church), Rev. D. J. Macdonell (New St. Andrew's) and W. H. Howland, Esq., then mayor of the city.

Dr. Kellogg was a native of Westhampton, Long Island, born in 1839, educated at Princeton, taking his arts course in the College of New Jersey with distinction, and studying theology in the Seminary. Ordained in 1864, he went to India, and after being for some time engaged in mission work, was appointed an instructor in the theological training school at Allahabad. On the death of his wife in 1876 he

* The stipend guaranteed with this call was \$4,500.

returned to America for the sake of his young family, and became, at first, pastor of a church in Pittsburg, Ohio; then, in 1879, Professor of Didactic and Polemic Theology and Lecturer on Comparative Religion in the Western Theological Seminary, Alleghany. He was an author of considerable merit, and published, among other works, one upon the Jews, and another on Comparative Religion. The volume of the Expositors' Bible containing Leviticus was prepared by him. He also wrote a Hindi grammar, considered a standard work, of which an edition specially revised by him was printed by the English Government and prescribed as a textbook for the Indian civil service examinations.



REV. S. H. KELLOGG, M.A., D.D.
Pastor, 1886-1892

The father of the session, Mr. George Smith, died in October of this year, having filled the office of an elder for nearly thirty years: a man of marked piety, modest and retiring in his disposition, he led a gentle, blameless life. In the following month four new elders were elected and ordained, Messrs. Henry W. Darling, William E. Long, Andrew Telfer, and Alexander McPhedran, M.D.*

* Mr. Darling resigned 6th June, 1894; Mr. Telfer died 28th April, 1897; and Dr. McPhedran resigned 21st November, 1901.

Before the close of the year two new district Sabbath schools were organized, one on 21st November, in Wilton Avenue, with, early in December, 76 children enrolled; the other, on the east side of the river Don, was opened on 12th December, having at the close of the year 40 scholars.

The Wilton Avenue school had as its first superintendent Mr. J. O. Anderson, and in connection with it Sabbath evening services were held by Messrs. J. McGillivray and A. Manson, assisted by other students of Knox College. Early in the winter of 1888 this mission was, according to instructions of Presbytery, transferred to the care of the East church. This transference is thus dealt with in the address of the session: "The record of our work in the Wilton Avenue Mission . . . will be read by all with mingled feelings of thankfulness for the good that our workers were permitted to accomplish, and sorrow deep in proportion that a work so blessed from the beginning should have been broken up. The action of the Presbytery on the complaint of the East church session regarding our mission which was the occasion of its discontinuance, was taken with regard to what Presbytery believed to be the interest of Presbyterian church extension in that part of the city, and the upbuilding of the East church in particular. The results of the action of the Presbytery stand at the present date as follows: The East church Sabbath school has been increased by about 12 scholars from the Wilton Avenue school. This gain to Presbyterian interests has been secured at the following cost: a flourishing Sabbath school of about 150 scholars, a weekly mothers' meeting, and a system of house to house visitation among the needy, under the supervision of the session, has been broken up. In the stead of a Presbyterian mission in Wilton Avenue, on the same spot has been established a flourishing Methodist mission, into which a large part of the scholars whom our workers sought to transfer to the East church Sabbath school have passed, while others appear to have returned to the street whence they were gathered." About a year and a half later, the Christian

Endeavour Society, at the earnest request of a number of those who had benefited by the work carried on in the district, and with the desire to procure aggressive work for some of its younger members, resumed operations in a hall at the corner of Wilton avenue and Parliament street. The principal lines of work were, Sabbath school on Sabbath afternoons, Gospel meetings on Sabbath and Thursday evenings, with an organized staff of workers visiting from house to house, distributing tracts and printed invitations to the meetings. The school soon had 70 regular scholars; the attendance at the Gospel meetings was from 80 to 100 on Sabbath and from 40 to 60 on Thursday evenings. After a time work seems to have been extended to what was called the Cherry street district, and in the report of the Society for 1893 this is said to have been selected in preference to Wilton avenue. Other workers, unconnected with the congregation, seem to have had a share in carrying on this mission, as the report for 1894 speaks of it thus: "The work of the Cherry street mission is carried on principally by members of our Society." Since then no reference to it appears in the congregational reports until 1902, when the Wayside Gatherers speak of a supper and of presents given to "some of the poor children of Cherry street." The session had, however, taken, or contemplated taking, some action in regard to that district, for in June, 1901, a committee reported as to meetings with the workers in the Cherry street mission, looking over the ground for a suitable building, and the session approved of work being carried on there. But in the following September it is stated that the building in view did not suit, and no other was available; so "it was decided to leave the matter in abeyance in the meantime."

The other school begun this year on the 12th December, under Rev. James Little and Mr. James Peattie as superintendents, was situated east of the River Don, in Broadway avenue near the corner of Gerrard street; the population in that part of the city was then scattered, but there was a

prospect of a large growth in the near future. The report of this school, the name having been changed by authority of the session, from Riverside to St. John's, made at the annual meeting in 1887, spoke of it, as owing much to the efficient and self-denying labour of Mr. George Laidlaw, and as having 10 teachers and on the roll 130 scholars with an average attendance of 106. In spring the services of Mr. John McP. Scott, then a student at Knox College, had been secured for six months, and these were referred to as much appreciated and productive of much good. So encouraging were the prospects, that in September, 1887, the congregation bought a lot on which was erected a neat and comfortable roughcast chapel, which had, in 1890, to be enlarged so as to double the seating capacity. As a result of work done during two years, a regular congregation was organized on 4th December, 1888, as St. John's church, and on 17th December, 1889, the Rev. John McP. Scott was ordained as the first minister. The career of the congregation has up to the present time been prosperous, and it has now 370 members in full communion. Towards the purchase of the land, erection of the church, and payment of the pastor's stipend during the first four years, St. James Square congregation contributed \$6,065, and to secure for the St. John's congregation a lower rate of interest on the mortgage covering the church property, Messrs. Alex. Nairn and W. D. McIntosh gave a personal guarantee for its payment. That the people were not ungrateful for the assistance they received was shown by an extract from the minutes of the annual meeting of St. John's church held 9th January, 1895, sent to and read at the annual meeting of St. James Square, a few days after.

"That in surrendering the last of the financial help this church has been receiving from St. James Square congregation, this congregation would place on record a declaration of the deep obligation under which it rests to the mother church."

"In the earliest days of the work here, all the expenses were borne by St. James Square; and as the cause grew and took



ST. JOHN'S PRESBYTERIAN CHURCH

shape, our humble contributions were augmented so as to meet all the necessities of the work. At the call and induction of our pastor, a generous supplement to the stipend was given, subject to a gradual reduction year by year, till it should cease altogether, which it did in 1893. In addition to supplement of stipend, the insurance and interest on the mortgage indebtedness was borne by the mother church, with the assurance that this would be continued until such time as St. John's should feel itself able to bear this additional responsibility. As we surrender the last of this kindly assistance, we would do so with deep gratitude to St. James Square for all the thoughtful aid that has been given."

"We would also make mention of the invaluable help given in the Sabbath school, and, in the earlier days of our existence, in other departments of the congregation's work. We have all along been greatly aided and encouraged by the genuine sympathy and good-will of the friends of St. James Square; and as we seek now to dispense with the aid hitherto so willingly given, and to assure them of our gratitude, we express the hope of the continuance of their kindly interest in us still."

During the year 1887 two junior mission bands were formed. Under the supervision of the Hopeful Gleaners, meetings had in the previous year been held fortnightly, of the younger girls and boys of the congregation, at which, besides receiving missionary intelligence, they made scrap-books, etc., which were sent to India; this year the girls were formally organized as the Wayside Gatherers, a band still carrying on work and flourishing, its contributions for missions up to the present time amounting to \$988.85. From among the boys there was formed, at the same time, a Boys' Missionary Society, but this does not appear to have continued long in existence, as the last mention of it is in the congregational report for 1892.

Interest in foreign missions was not a little stimulated in 1888 by the departure of two of the members to engage in mission work in North China, the support of one of them

being undertaken by the congregation. Miss Sutherland, for two years a member of the congregation, was in July set apart to the work of a missionary nurse in Honan, at a meeting in the church, in the conduct of which Rev. D. J. Macdonell and Mr. Joseph Henderson took part. Later in the year the liberal and self-denying offer of Mr. Donald McGillivray, M.A., B.D., for many years a member, to go to Honan, with only one-half the salary usually given by the Assembly's Foreign Mission Committee, led to the resolution being spontaneously come to, at a missionary prayer meeting, to assume, in addition to all regular contributions, the



REV. D. MCGILLIVRAY, M.A., B.D.
Missionary, Honan, 1888-1900

payment of \$750 a year for his support. He was ordained in the church on 11th October, when a large and deeply interested congregation was addressed by Rev. Dr. Wardrope, then convener of the Foreign Mission Committee, Rev. Dr. Kellogg delivering the charge to the newly-ordained missionary. When he returned on furlough in 1897, he on different occasions spoke to the congregation, giving interesting accounts of the condition and prospects of the work in

which he and his colleagues had been engaged. The amount promised for Mr. McGillivray's support was regularly paid until 1899, when he, with the approval of the Foreign Mission Committee, withdrew from Honan to engage in work with the Society for Diffusion of Christian and General Knowledge among the Chinese.

One outstanding event in the history of the congregation occurred this year: the death, on 1st August, of one of its foremost men, Archibald Macdonald, at the ripe old age of 93. A native of the Island of Mull, he came to the city in 1854, and on the 5th of October in that year joined the con-



MR. ARCHIBALD MACDONALD
Elder, 1866-1888

gregation. He was chosen a manager at the annual meeting in January, 1863, continuing in office until 1886, and was ordained an elder 16th April, 1866. A man who, though in humble circumstances, may be said to have contributed more than any one other person to the advancement of the congregation, deserves special mention in any history of it. To secure this, a sketch of him, published in the *Canada Presbyterian*, and written by Dr. King, who knew the man and could correctly estimate his worth, is given here.

“It would be difficult to overestimate the service which Mr. Macdonald rendered to the congregation and to the interests of religion. His attendance on public ordinances was uninterrupted, his appreciation of them devout and hearty, and his contributions towards their support most liberal. Until a year or two ago, when failing health compelled him to desist, his large, manly form and open face might have been seen at the door of the church at every diet of worship, on week day as on Sabbath, ready with his hearty greeting for all who entered, gentle and simple, seat-holders and strangers. As an elder he was not content in doing duty in his own district simply, but wherever, within the membership of the congregation, or beyond it in the not limited range of his acquaintance, there was sympathy to be shown, or need to be relieved, or little acts of kindness to be done, he was sure to be on hand. He was often disappointed in his efforts to help the improvident and the intemperate, but, discouraged, he still held on, and he had the satisfaction of saving, in the end, some of whom one less untiring in his benevolent endeavours would have despaired.”

“The more prominent features in his character were simple piety, uniform cheerfulness, unfailing courtesy and active benevolence. Whatever he may have been in his youth—and he sometimes spoke as if he had known days of folly—he was in his ripe years a devout and consistent Christian. His faith was simple and child-like and his religious feelings sincere and deep, but from the circumstance that the Gaelic was his familiar tongue, it was only on rare occasions that he gave expression to those in the prayer meetings of the congregation, though he was not slow to do so by the sick beds of its members. His cheerfulness, the outgrowth in his case both of nature and of grace, was uniform. Won by it, children flocked around him and many a lonely and despondent spirit was thankful to have his smile across its shadowed path. His courtesy, which never degenerated into servility, was very marked. It was in his case ingrained, a part of his nature, making him incapable

of saying a rude word or doing an ungracious act. How many so-called gentlemen might have learned a lesson in true politeness from this man, whose hand, as it was extended to meet a friend, often bore the marks of the humble trade (dyeing) which he followed. It was only the other side of this courtesy, that he was extremely sensitive to all acts of kindness done to him, such as that by which through a change of residence to his own picturesque neighbourhood, a brother elder in the congregation, sought to brighten the last weeks of his life. But the outstanding feature in his character was his open-eyed and open-handed benevolence, his considerate regard for the suffering around him and his untiring efforts to relieve it. In the case of some the Church calls forth the effort at well-doing, in Mr. Macdonald's case, it was simply a channel and indeed one of the channels, through which a nature essentially benevolent sought to be helpful to those about him. One form which his benevolence took, may be specified. His house was little less than a home for domestic servants, ever open to them when out of place, his wife being a willing helpmate to him in caring for this often neglected class."

"The aged believer has disappeared from the city, on whose streets his large and latterly stooping form, was so familiar a presence, leaving little behind him, save the memory of a most Christ-like life, but a memory to be longer and more tenderly cherished than that of many whose hands relax in death the grasp of hundreds of thousands. St. James' Square congregation has many worthy and honoured names on its roll of membership, but perhaps it has none who was more honoured or indeed more worthy of honour. If he who is the servant of all is the greatest, who surpasses him whose removal all mourn even though occurring at so great an age."

In the early part of the following year 1889, an election of elders was held when William Ferguson, R. Clarke Steele and Robert L. Nelles were chosen and afterwards ordained.

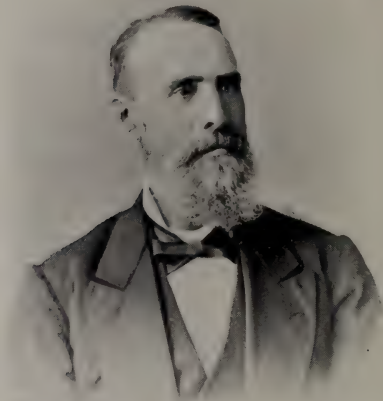
* Mr. William Ferguson resigned 13th April, 1894; and Mr. Nelles on 10th Dec. 1901.

In this year, too, a Young People's Society of Christian Endeavour was formed, taking the place of the Young People's Association which had been in existence since 1880, and even for ten years before that as a Young Men's Association. The object of the society was expressed to be "to promote an earnest Christian life among its members; to increase their mutual acquaintance, and to make them more useful in the service of God." It early began cottage prayer meetings and other work, such as house to house visitation in the eastern part of the city; at Christmas, dinners and other treats were provided for about thirty families, for which great gratitude was expressed. At a later period the society undertook the support of native assistants in the Foreign Mission field for Dr. Kellogg, Mr. McGillivray and Miss Gowans. In 1897, there was again a change, a return to the old ways of the vigorous organization which existed before 1889, but there was an advance, as the Association now formed, was much more comprehensive in its aim. As now formed it was not a working, but a supervising body, its function being to distribute the service for which it was responsible among various branches or departments; through these the actual work was done, and new departments organized as they might seem to be required. At first, three departments were created. (1) The Young People's Bible class, the membership of which soon became seventy, and in connection with which a corps of "Reserve" teachers was established, anyone of whom might be called upon by the Sabbath school superintendent to take charge of a class in need of a teacher for the day, (2) The Young People's prayer meeting, which began with an attendance of twenty-five and met one evening each week, and (3) the Young People's Institute, the aim of which was to promote through the medium of monthly meetings, the social and intellectual enjoyment of the young people of the congregation, for which purpose, musical and literary programmes, social re-unions, lectures, etc. were carefully arranged. After one winter it was deemed wiser to disband the prayer meeting depart-

ment and to combine all the forces of the congregation in the general weekly prayer meeting. A change was again made in 1892. For several years the constitution of Young People's Societies had been under consideration of a committee of the General Assembly which, as the result of its investigation of the subject and deliberations, favoured the formation of societies or guilds which might or might not require members to take the pledge usually required from members of societies of Christian Endeavour. The objects of such guilds were—"To unite the young people of our Presbyterian congregations in Christian fellowship and service; to foster the intellectual and social life; to promote their growth in grace through prayer, study of the scriptures and testimony for Christ; to instruct them in Presbyterian doctrine and history and to enlist their co-operation in the whole work of the Church." So, on 27th January, 1902, a committee appointed at a meeting of the young people of the congregation, acting in conjunction with a committee of the session, having considered the subject, presented a report which was adopted, and a society organized as the "Young People's Guild of St. James' Square Presbyterian church." The work of this society was, as had been recommended by the General Assembly's committee, divided into four departments,—devotional, educational, missionary, and social, each under the supervision of a Vice-President. A member of session has been chosen President, and as stated in the last address from the session to the congregation, "The aim of the society is to develop all sides of Christian character—devotional, missionary, social, intellectual, and give the younger members of the church a direct share in aggressive Christian work and a personal interest in the great mission schemes."

At the close of 1889, Mr. Douglas, who had for thirty-two years taken charge of the service of praise, resigned the leadership. At the annual meeting in January, 1890, he was presented with a marble timepiece and a pair of bronze statuettes as a token of appreciation of his long and valued services. These gifts were accompanied by an address from

the session and managers, in which, referring not only to the services of Mr. John Douglas but to the musical aid always so ably and freely given by the younger members of his family, it was said most correctly, "whenever in after days the first thirty years of the history of this church shall be re-called, there are no names in the congregation, entitled to be more warmly cherished among those whose services have been of special value to the church than those of yourself and



MR. JOHN DOUGLAS,
Leader of Choir, 1857-1889.

your esteemed family." On the same evening Mr. W. M. Douglas, now an elder in the congregation, was presented with a silver tea service in recognition of the substantial aid given by him to the service of praise.

The Presbyterian Board of Missions in the United States and the British and Foreign Bible Society, acting together, having resolved upon a revision, or perhaps more properly a retranslation of the Scriptures into Hindi, in 1892, invited and urged upon Dr. Kellogg to undertake this important work, in connection with Rev. Dr. Hooper of the Episcopal Church and

Rev. Dr. Bates, a Baptist missionary. In May, he informed the members of the session, that after long and prayerful consideration of overtures calling on him to engage in Biblical revision and other missionary work in India, and all obstacles to his return there having been in God's providence removed, he felt it was his duty to accept this call, and therefore, although with feelings of great sorrow at the prospect of leaving a congregation to which he had become strongly attached, he must ask them to unite with him in a request to the Presbytery to dissolve the pastoral relation. The first impulse of the congregation was to endeavour to retain a pastor so highly esteemed and beloved, but when it was found that he saw it his duty to undertake the great work so earnestly pressed upon him, and his special fitness, it was considered the only course open was to acquiesce in his decision. The pastoral relation was accordingly dissolved by the Presbytery on the 6th September, and the following week a meeting was held at which he took leave of the congregation. The evening was a stormy one, but the church was well filled; besides the members of the congregation, most of the Presbyterian ministers in the city and many prominent citizens being present. Addresses were presented by Mr. Kirkland from the congregation, by Mr. McKay from the Society of Christian Endeavour, and on behalf of the Sabbath school by Mr. Kerr. Mr. A. A. Allan in the name of the congregation presented a purse of \$1300 and the Society of Christian Endeavour gave one of £20 stg. with which to purchase a stereopticon for mission work; the society also undertaking to support a native assistant. Each of the addresses spoke in warm terms of his six years' labours, of benefit derived from his ministry, of the personal affection with which he was regarded and the regret felt at the breaking of the ties which had bound them together,* To these Dr. Kellogg replied with much emotion. He had, he

* During his ministry of a little over six years, the membership increased from 503 to 704.

said, come among them an entire stranger, but they had never allowed him to feel that he was so, he had regarded it a privilege to labour among them, and from every department and organization he had always received great kindness, consideration and forbearance. The meeting was afterwards addressed by Rev. Canon Des Barres (Episcopalian), Rev. Dr. Thomas (Baptist), Rev. Dr. Briggs (Methodist), Principal Caven and Rev. Mr. Macdonell. Before the close of the meeting a portrait in oil of Dr. Kellogg, painted by J. W. L. Foster, was unveiled and now hangs in the Lecture room.

Going at once to India, Dr. Kellogg spent, with his colleagues, a little over six years in retranslating the Scriptures into Hindi, and, the work being finished and the final revision almost completed, was about to return to America, when, on 3rd May, 1899, he died at Landour, North-West Provinces. Early on the morning of that day he went out for a ride on his bicycle, and a little later was found dead at the bottom of a considerable precipice; whether his heart failed and he then fell over, or whether by accident he rode over, was never certainly known. A Church paper, speaking of him when he went to India, said: "His instructive and thoughtful style of preaching was admirably fitted to edify and strengthen Christian character, while his earnest and lucid presentation of Divine truth commended the Gospel to the consciences of those who sat under his ministry. Possessed of a vigorous and keen intellect, he was well versed in all the leading phases of modern religious thought, as well as in scientific discovery and speculation; his carefully prepared discourses could not fail to make a deep impression on the minds of intelligent young people. All the more was this the case since his presentation of truth was clear and concise as his own conception of it. His ministry was thoroughly evangelical, not as the result of tradition and habit, but from conviction, the outcome of careful, critical and systematic study."

In the autumn of 1892 Toronto was honoured by being the meeting place of the Fifth General Council of the Pres-

byterian Alliance, or more properly, the Alliance of the Reformed Churches holding the Presbyterian System. The delegates met in St. James Square church in the forenoon of 21st September, when, after devotional exercises conducted by Rev. Dr. Thomas Smith, of Edinburgh, and Rev. W. J. Aspinwall Hodge, of Hartford, Connecticut, the opening sermon was preached by Rev. Principal Caven, who took as his text John 16 : 13; the Council being, at the close of the sermon, organized and addressed by the venerable Rev. W. Garden Blaikie, D.D., LL.D., Professor in New College, Edinburgh, who had been President since the meeting of the last preceding Council. The meetings continued until 30th September in Cooke's church, the largest Presbyterian church in the city, and were largely attended; indeed, on two evenings provision had to be made for overflow meetings in Knox church.

On 31st May, 1893, the congregation gave a cordial and unanimous call to the late Rev. G. H. C. MacGregor, M.A., of East Free church, Aberdeen, Scotland, signed by 361 communicants, with a paper of adherence signed by 52 adherents. This call having been sustained by the Presbytery of Toronto, was transmitted to the Presbytery of Aberdeen, commissioners to support it being at the same time appointed. In due course it was laid before Mr. MacGregor, but at the meeting of Toronto Presbytery held on 1st August following, a letter was read from him declining the call.

For three months beginning with Sabbath, 3rd December, 1893, the pulpit was supplied by Rev. Louis H. Jordan, M.A., B.D., and his services were so acceptable that on 26th February, 1894, a hearty and unanimous call,* signed by 415 members and 113 adherents, was given to him, which he accepted, and on the 27th of the following month his induction took place. On that occasion Rev. Mr. Macdonald (Scarboro), moderator of Presbytery, presided; the sermon was preached by Rev. Mr. McCaul (Church of the Covenant),

* The stipend offered on this occasion was \$4,000.

the text being John 4: 24 ; then, Mr. Jordan, having satisfactorily answered the questions put by the moderator, was with prayer inducted into the pastoral charge of the congregation ; Principal Caven delivered the charge to the newly-inducted minister, and Rev. Dr. Parsons addressed the people. On the evening of the following Thursday a congregational social meeting was held in the lecture room for the purpose of welcoming the new pastor. The chair was occupied by Mr. Kirkland, in the absence of Sir Oliver Mowat and Principal Caven, neither of whom could be present. Mr. Jordan was presented with a pulpit Bible by Mr. H. W. Nelson for the congregation, and with a handsome pulpit gown by Mrs. Ewart and Mrs. Telfer on behalf of the ladies, both of which presentations he suitably acknowledged. He was welcomed by Rev. Mr. Neil, representing the Presbyterian ministers of the city, and by Rev. Mr. Macdonald, speaking as moderator for the Presbytery. Rev. Dr. Warden congratulated the congregation, referring at some length to Mr. Jordan's work in Erskine church, Montreal. There was suitable music from the choir ; refreshments provided by the ladies were served by a number of active, bright young ladies and gentlemen, and a most pleasant, sociable evening spent by pastor and people in meeting and greeting each other.

Mr. Jordan is a native of Halifax, Nova Scotia, born in 1855 ; educated at Dalhousie College, where he took the degree of M.A., and studied theology at Princeton, New Jersey. After receiving license he spent some time in Scotland, taking a post-graduate course in theology in the University of Edinburgh, receiving in due course the degree of B.D. Returning to Canada he was, in 1882, ordained as minister in St. Andrew's church, Halifax ; after three years' ministry there accepting a call to Erskine church, Montreal. During his stay there he was for a time also Lecturer on Church Polity in the Presbyterian College. In 1889 he resigned his charge for the purpose of continuing post-graduate studies, chiefly in the department of Comparative

Religion, which he did for several years at Oxford, Berlin and Leipzig.

The call to Mr. Jordan was undoubtedly a cordial and unanimous one, but a few of the members were dissatisfied, and on 31st March Messrs. William Kerr and Robert Kilgour, both elders, withdrew from the congregation, the same step being taken by another elder, Mr. Wm. Ferguson, a few days later; two or three private members also withdrew, about the same time or soon after.



REV. L. H. JORDAN, M.A., B.D.

Pastor, 1894-1900

On the withdrawal of Mr. Kerr, the teachers and officers of the Sabbath school recommended to the session for superintendent Mr. Joseph Henderson, and he was at once requested to take the position, but he was already superintendent of the mission school for Chinese in the city, and, finding it difficult to get any one to take his place there, he felt it his duty to decline. Soon after, Mr. Charles S. McDonald and Mr. Wallace Anderson were appointed super-

intendent and assistant superintendent respectively, and on Mr. McDonald's resignation in 1899, Mr. Anderson became superintendent, an office the duties of which he still discharges with much acceptance.

On the 19th of September an election of elders was held, and from among a number of nominations there were elected, Rev. Professor Thomson, M.A., B.D., Rev. W. D. Ballantyne, B.A., W. P. Rodger, Charles S. McDonald, Joseph Henderson, John Paton, John Watson, and R. M. Gray. The office was accepted by the five whose names stand at the head of the list, but Professor Thomson was obliged to withdraw his name, owing to severe illness. This illness proved a fatal one, and on 9th December he passed away, deeply lamented, at the early age of 37, his constitution undermined by severe study. The remaining four were ordained and inducted on 21st October.*

Mr. J. B. Smith, one of the original thirteen members, and the first treasurer of the congregation, died on 7th March of this year.

At a meeting of session on 23rd October, 1894, it was considered that the work of the congregation coming more directly under the cognizance of the session would be more efficiently discharged by assigning certain parts of it to small committees, and at a subsequent meeting five of these were appointed: (1) Sabbath School, Bible Classes and Christian Endeavour, (2) Musical Service, (3) Missions, (4) Ladies' Visiting Committee, (5) Ladies' Social Committee. The first three were composed of members of session, the others of ladies of the congregation. The special duties of the last two, except as may be indicated by the names given the committees, are nowhere defined; probably they were, to some extent at least, on the same lines as the Female Visiting Association proposed by the session in 1863. All these committees have been kept regularly on foot since 1895.

* Rev. Mr. Ballantyne, removing to a distant part of the city, resigned 6th January, 1900, but returning to the neighbourhood, was again elected in 1902.

In April, 1897, there was again an election of elders, when Messrs. Robert Darling, Wallace Anderson, John Paton, James Buik, Thomas R. Bain and Robert W. Murray were elected; Messrs. Buik and Bain declining, the others were ordained on 23rd May.

Notice should here be taken of several members who died in the course of this year: Mr. Andrew Telfer, a devoted and conscientious member of session for ten years; Mrs. Thomas Ewart, at the age of 80, a member for over 32 years,



MRS. EWART
President, W. F. M. S.

abundant in good works, who did special service about furnishing the church and payment of the debt in 1879, and who was for seventeen years President of the Woman's Foreign Missionary Society, where her influence was felt in every department, both at home and abroad; Mr. Richard Cathron, who became a member in 1861, and for many years took an active part in the service of praise; and Mrs. Inglis, aged 82, widow of the late Rev. Walter Inglis, who spent a number of years in South Africa with her husband

when a missionary there of the London Missionary Society, the companion and fellow labourer of Moffatt and Livingstone. Next year death again visited the session, and on the last day of 1898, Mr. Kirkland, for 27 years an elder, and 16 years clerk of session, was called away after an illness of only a few days. A graduate of the University of Toronto, he devoted himself to the teaching profession, in which he attained considerable eminence ; he was for 13 years Science Master and then for 14 years Principal of the Toronto



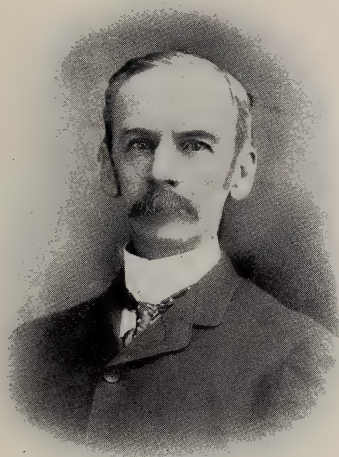
MR. T. KIRKLAND, M.A.

Elder, 1872-1898 Session Clerk, 1883-1898

Normal School. As stated in the minutes of session where his death is recorded, every interest of the congregation was to him a present personal interest, and he discharged all the duties of the eldership with a cheerfulness and unmistakable loyalty which could not be surpassed. His exertions as convener of the General Assembly's committee of the Widows and Orphans' Fund contributed not a little towards enlarging the usefulness of that necessary and beneficent scheme.

In succession to Mr. Kirkland, Mr. Long became clerk of session, an office he still holds, and the records bear silent testimony to the accuracy and neatness with which he does all his work.

In course of time the heating appliances of the church became defective and required to be replaced; the platforms and steps around it, also needed renewal; while the tear and wear of twenty years had told upon the carpets and other furnishings. The need for repairs and improvements in



MR. W. E. LONG,
Elder, 1886. Session Clerk from 1899.

these directions had for some time been apparent, but they were postponed from year to year, until it became evident they must be undertaken without further delay. This being the case, the managers wisely determined to enlist the active assistance of the ladies of the congregation, who when thus called on, took up the burden as willingly as their predecessors did in 1878, and carried out their allotted task as successfully. A furnishing fund committee with Mrs. J. Lowe Brodie, at its head, Mrs. Paton as secretary, and Mrs. McKinnon as

treasurer, was formed in April, 1898, and at once proceeded to raise the necessary funds. A system of steam heating was put in, the platforms, steps, and walks outside were renewed, and the church newly carpeted throughout, all at a cost of \$3174, towards which the managers contributed from ordinary church funds \$326, the remainder being raised by the ladies of the committee.

The New Year, 1899, had just begun when the congregation sustained another severe loss by the death of Mr. John Young Reid, a good and faithful servant of the church. Mr. Reid came from Scotland to Canada in 1846; was for some years an elder in what is now Central church, Hamilton, and removing to Toronto, became a member of the congregation, 7th January, 1859. At the annual meeting in 1860, he was chosen a manager and during that year acted as treasurer, being again appointed to that office in 1868 and continuing to fill it for the next twenty-one years. Inducted an elder on 25th April, 1862, he was at his death the Father of the session. For a number of years laid aside from active service, his interest in the congregation did not abate, amid weakness and suffering, he never lost faith in God, and bore unrepiningly the affliction He was pleased to lay on him. The following minute respecting him appears on the session records.

“Through the death of the late John Y. Reid . . . there has been removed from amongst us one of the earliest and most loyal supporters of that cause . . . organized by the U. P. Presbytery of Toronto in 1853.”

“Mr. Reid shortly after his arrival in Canada (1846), removed from Hamilton to Toronto* and from that time onward the congregation have enjoyed the invaluable benefit of his counsels and labours. Only the multiplying restraints of ill-health sufficed to separate him gradually from a work into which he put his whole heart. Mr. Reid, at the time of his death, was the Father of the session. Of the congregation,

* This is not quite accurate as it was not until the autumn of 1858, that he came to Toronto.

only nine now remain of those who waited on the ministry of its first pastor, the late Rev. Dr. Taylor. Mr. Reid had been the friend and helper of every pastor which the congregation has had, and hence, he constituted one of the few surviving links which unite us with the past.

"The memory of the just is blessed; and the remembrance of those qualities, which so endeared Mr. Reid to all will always abide in the hearts of those who knew him. He was a God-fearing man, gentle, generous, broad-minded. In



MR. JOHN Y. REID
Elder, 1862-1899

church life he was the universal supporter of every good cause. In domestic life he reaped the priceless reward of those who walk with God."*

The deaths during this year were more numerous than usual and the list was remarkable for the length of life many on it had attained, one had reached ninety-six years,

* The minute of session does not overestimate the character of Mr. Reid. To have enjoyed unbroken friendship with him for forty years is among the most pleasant of the writer's memories.

another, William Young, for many years church officer, ninety-one years, another, William Stobie, one of the early members, eighty-eight years, five were taken at ages between seventy and eighty years, seven at a point lying between sixty and seventy. Only three were under fifty, and two were children. In addition to that list, there were during the year four deaths of persons who had been prominently connected with the congregation, Rev. Dr. King, Rev. Dr. Ormiston, Rev. Dr. Kellogg, and Alexander Gemmell.

In April, there was an election of elders at which five were chosen, but all declining to act, another election was held in the following October, when Robert A. Grant, Wm. M. Douglas, James W. Woods, Thomas Kerr, William Macdonald and John Pitblado were chosen. Mr. Douglas alone accepted, and he was ordained 26th November.

In view of the near approach of the Twentieth Century, the General Assembly at its meeting in 1899, with hearty unanimity, and guided, as many felt, by the Holy Spirit, resolved, in dependence on the Divine blessing, to raise a fund of one million of dollars, during the next two years, for the purpose of aiding such parts of the Church's work as the Assembly should deem entitled to be so aided. There were to be two departments: (1) The Common Fund of \$600,000, to be used in aiding objects of general interest, —Colleges, Aged and Infirm Ministers' Fund, Widows' and Orphans' Fund, Church and Manse Building and other schemes, of a like nature; (2) The Debt Fund of \$400,000, devoted to the extinction of local debt on churches, manses, and other property by the congregations interested.*

Early in September Mr. Jordan invited the session and managers to meet together and take counsel touching the

* The Century Fund movement was most successful. The amount aimed at for the Common Fund was not quite reached, but there was obtained for that, including special contributions, which the Assembly allowed to rank as Common Fund, and interest which accrued, \$593,000. The Debt Fund largely exceeded what was proposed, more than doubled indeed, the contribution for that object being \$950,000.

proposed effort. It was never doubted that the congregation would cheerfully do its full share towards securing the success of the movement, but it was thought wise, before passing even a tentative resolution, to feel the pulse of the congregation, and then hold another joint meeting. This course was taken, and so favourable was the report that another meeting was held on 16th October, at which Rev. Dr. Campbell, the general agent of the Fund, was present by invitation; the various details of the scheme were explained, and the congregation formally requested to aim at (at least) \$10,000 for the Common Fund. After a short conference, a recommendation was framed, and the request of the agent concurred in, but it was also unanimously agreed to ask the congregation to contribute in addition, the sum of \$15,000 so that the debt on the church might be entirely extinguished at the same time. An Executive committee was at once appointed; Finance committee—(Mr. Robert Darling, Mr. John Gowans, and Mr. Alexander Nairn); also a Ladies' committee, and preparation made for a general canvass of the congregation. The campaign was, however, really opened on Sabbath, 5th November, when Mr. Jordan preached a sermon from the text: "God had prepared the people, for the thing was done suddenly," 2 Chron. 29; 36, and carefully outlined the movement, the recommendations of the session and managers being also recited and emphasized. So promptly was the canvass of the congregation proceeded with, and so heartily was the scheme received, that by the next Sabbath it was possible to announce that already \$9,387 had been promised. In less than four months from the time when the movement began, about the whole amount aimed at had been subscribed. Payments on the subscriptions came in so regularly that, at the annual meeting, held 15th Jan., 1902, when the report to the end of December in the preceding year was given in, the committee could report that the total amount received, with some interest, had been \$25,265, of which \$10,000 had been paid over to Dr. Warden, the Treasurer of the Church, for the Common Fund, \$15,000

invested to meet the mortgage on the church, falling due in May, 1903, and \$265 handed to the managers towards payment of the interest for 1901. In view of the fact that other special appeals made to the congregation about the same time were generously responded to, its action cannot be too warmly commended; the most gratifying features of the whole enterprise were, the marked spontaneity and liberality which characterized it from its very inception.

Before Mr. Jordan accepted the call of the congregation, he frankly stated to the office-bearers, and also to the Presbytery, his fixed purpose to resume before long his studies in Comparative Religion, to pursue which he had formerly resigned the pastorate of Erskine church, Montreal, and early in 1900 he announced, in a letter to the Presbytery, his intention to carry out his purpose and resign his charge. He had already, in the preceding October, made the office-bearers aware that he would do so.

At a meeting of the congregation held on 28th February the following resolution was passed: "In view of the reason given by Mr. Jordan for his resignation, viz., that he might resume his studies in Comparative Religion, which he relinquished when assuming this pastorate, while deeply regretting the severance of the tie which for the past six years has bound us together, and having in remembrance our pastor's faithful and edifying ministrations in the pulpit, his loving and sympathetic care of those in sickness and trouble, and his earnest efforts in furthering all the interests of the congregation, we believe that, in taking this step, Mr. Jordan has felt it to be his duty—that by so doing he might best serve the Master; knowing Mr. Jordan's decision to be final, while we part from him with sincere regret, and will follow him in his future work with warmest sympathy and interest, this congregation does not desire to place any obstacle in his way." The commissioners to the Presbytery were then instructed to offer no objection to the resignation, but to request that it take effect not earlier than the 27th of March. Since leaving Toronto, Mr. Jordan has been busily

engaged pursuing, in Germany and at Oxford, his studies in Comparative Religion, an occupation which has peculiar attractions for him, and for which, by his high scholarly attainments and cultivated taste, he is well qualified. He is, it is believed, at present engaged carrying through the press a volume which will embody the result of his research. That he did not, on leaving, lose interest in the congregation was sufficiently shown by the cordial letter sent to the session after the induction of his successor, expressing his satisfaction, and his earnest prayer for its continued prosperity.

During the vacancy Principal Caven again acted as moderator of session, and an arrangement was made by which Rev. Mr. Ballantyne conducted the weekly prayer meeting, attended to the visitation of the sick, and other pastoral work of a like character.

In the autumn the congregation, having resolved to proceed to call a minister, a meeting was held on 24th October, which resulted in a unanimous call* to Rev. Alfred Gandier, M.A., B.D., then minister of Fort Massey church, Halifax, N.S. The call, signed by 390 members and 71 adherents, having been transmitted by the Presbytery of Toronto, came before the Presbytery of Halifax on 29th November, when Mr. Charles S. McDonald appeared as commissioner from the session and congregation. Strong efforts were made by Fort Massey congregation and friends in Halifax to retain Mr. Gandier in the East, and he himself had difficulty in coming to a decision, but finally accepted the call.

The induction took place on Thursday, 3rd January, 1901, when Rev. Mr. Turnbull (West church), moderator of Presbytery, presided; Rev. Dr. Parsons preached from 2 Tim. 2: 1; Principal Caven delivered the charge to the minister, and Rev. Dr. Armstrong Black addressed the congregation. On the Friday evening there was a largely attended social reception in the school room, which was tastefully decorated

* The stipend guaranteed was \$3,500.

for the occasion. Principal Caven spoke, representing the session and congregation; Rev. Dr. Milligan and Rev. Mr. Neil, on behalf of the ministers of the city. Mr. Robert Carrie, chairman of the Board of Management, gave Mr. Gandier a pulpit Bible; Mr. W. E. Long, clerk of session, and Mrs. John Gowans, on behalf of the ladies, presented him with a full set of pulpit robes.



REV. ALFRED GANDIER, M.A., B.D.

Pastor, 1901

The Rev. Mr. Gandier was born in 1861 in the county of Hastings, Ontario, and educated at Queen's College, Kingston, where, after a distinguished course in Arts, during which he took gold medals in Philosophy, History, and English Literature, he received the degree of M.A. After completing his theological studies, also in Queen's, he went to Scotland to pursue a post graduate course, attending the University of Edinburgh, from which he received the degree of

B.D.* On 24th Sept., 1899, he was ordained over the congregation of Brampton, where he remained until he became minister of Fort Massey church, Halifax, into which congregation he was inducted 19th Oct., 1893.

During the year another member of session was removed by death, Mr. Robert Lee, who had about completed his twenty-fifth year of service, and was the senior member. A quiet, humble, sincere, kind-hearted man, regular in attendance at meetings of session, ever ready to do his part, faithful to what he believed to be right.

Early in the next year, 1902, the number of the eldership having been reduced to twelve, the congregation were asked to elect six members to that office. Nominations having been made, printed ballots marked and returned, it was found that Rev. W. D. Ballantyne,† Rev. R. Douglas Fraser, M.A., James Brebner, B.A., John Turnbull, William P. Caven, M.B., and D. J. Macdonald, had been elected. Only the first four accepted, and they were inducted into office on 13th April.

In this jubilee year, the Rev. Harold J. Clark, B.A., who was educated at Dalhousie College and the Presbyterian College, Halifax, goes to Honan as a missionary, under appointment from the Foreign Mission committee, and is to be supported there by two members of the congregation.

Since the induction of Mr. Gandier, the congregation has pursued the even tenor of its way without anything of moment requiring special attention, so this Historical Sketch may now be brought to a close.

Throughout, events connected with outward and visible interests have chiefly received attention, information having been gathered, partly from Minute Books of the Presbytery

* It is not uninteresting to note, that every minister who has occupied the pulpit of the church, except Rev. Dr. Kellogg, has been a graduate of the University of Edinburgh.

† Mr. Ballantyne was formerly an elder in the congregation, but resigned in January, 1900, on his removal to another part of the city; having now returned to the neighbourhood, he was cordially welcomed back and re-elected.

of Toronto,* mainly from congregational records and annual reports. A man's goings are established of the Lord, and no one can read the preceding pages without being convinced that in a most abundant manner the congregation has enjoyed the blessing of God. What was said regarding it after twenty-five years of its existence, can be as truthfully said now that fifty years have gone. "It has had great success and prosperity—its early difficulties have long since been surmounted—its numbers have increased—its peace and harmony have been unbroken."

The lights and the shadows which have crossed its path during fifty years have been noted, truthfully and fairly it is hoped; the effort has at least been made so to deal with them. Spiritual history is not so easily traced. The secrets of the higher and inner life cannot be so clearly read in congregational records and reports; they are recorded in another place, and only when the Books are opened will a full and true estimate of these be possible. Yet some hints can be gathered from resources now at the disposal of the historian.

In the Appendix will be found statistics, showing the liberality of the people in providing for congregational needs. No doubt, an element of selfishness may sometimes be mingled with such liberality; a desire to hold a prominent place among other congregations of the denomination, and before the world, yet it supplies evidence of interest in gospel ordinances and in their maintenance. Where the people forming a congregation, at one time and for a lengthened period in straitened circumstances, struggled hard to maintain their existence, and to fulfil the end for which as professing Christians they were united, it may surely be inferred that in them was found some good thing towards the Lord the God of Israel. More especially may this be inferred from liberality towards extra-congregational inter-

* In this connection, thanks are due to Rev. R. C. Tibb, clerk of Presbytery, for assistance kindly and freely given, by furnishing access to, and supplying extracts from, the Presbytery minutes.

ests, and for the extension of Christ's Kingdom both at home and abroad. For interest in missions, and desire for fellowship in the furtherance of the gospel, the congregation has always been distinguished. Even in the darkest hours the needs and claims of those beyond were never overlooked. The givings for missions, also noted in the Appendix, some years equaling, in some exceeding, the givings for merely congregational purposes, are abundant evidence of this. The Auxiliary of the Woman's Foreign Missionary Society, the Bands of younger women and girls, existing for years, have, under the guidance of mothers in Israel like Mrs. Burns, Mrs. Ewart, Mrs. King, Mrs. Cowan and others, done much to keep alive and increase this missionary zeal.

In the membership of the congregation have always been numbered many pious, God-fearing people, leading quiet and tranquil lives in all godliness and gravity, adorning the doctrine of their God and Saviour in all things.

The congregation has been laid under heavy responsibility by its many privileges. For fifty years it has enjoyed the ministrations of distinguished men; men of holiness, zeal and learning, who have gone in and out before it handling aright the word of truth. In the eldership have been men of piety and prudence, among them men like Archibald Macdonald, George Smith, John Y. Reid, William Kerr, Thomas Kirkland, John Gowans, Robert Lee, William Carlyle, George Laidlaw, from length of service, and that in critical periods of its history, standing prominent, but all of them in the discharge of duty ever mindful of the injunctions laid by the great Apostle on the elders of the Ephesian church.

The temporal affairs of the congregation have always been under the care of able and wise men, not a few of them called, and repeatedly called to the eldership, but preferring service in another sphere, with good-will doing service as unto the Lord and not unto men. Among them, too, are men who for years and in times of difficulty have given the congregation of their best, men such as Robert Carrie, William D. McIntosh, Alexander Nairn, Thomas Woodbridge and Henry

W. Darling, to whom the congregation owes the deepest gratitude.

From the first, there has been maintained an efficient Sabbath school, latterly, it may be, with diminished numbers, largely to be accounted for by the geographical position of the church, conducted by faithful superintendents, assisted by a devoted band of teachers, caring for the lambs of the flock, patiently labouring to guide their feet into the way of peace.

When the congregation meet unitedly to celebrate the year of jubilee, and look back upon all the way that during these fifty years the Lord their God has led them, while there must be humble confession of sins and shortcomings, their hearts and voices may well rise in adoring gratitude and praise.

APPENDIX

APPENDIX

PETITION FOR FORMATION OF SECOND CONGREGATION

Unto the Reverend, the Moderator and remanent members of the Toronto Presbytery of the United Presbyterian Church in Canada, in Presbytery assembled.

The Petition of the undersigned Humbly sheweth :

That whereas we, the undersigned, believing that the principles and discipline of the United Presbyterian Church are in conformity with the Word of God, and, desirous to enjoy Divine ordinances in connection with said Church, and convinced that the principles and government of the United Presbyterian Church are consonant with the feelings and adapted to the views of a great majority of the Presbyterians of Toronto, and considering the rapid increase of this city, occasioned in part by additions from the Presbyterian Church at home, your petitioners are fully warranted in praying that your Reverend Court may constitute them a second congregation in this city under your superintendence.

With that view, your Petitioners request sermon to be granted them as frequently as possible, commencing with Sabbath first.

And your Petitioners, as in duty bound, will ever pray.

John Cameron	Robert Bell	Walter Patton
Isabella Cameron	Peter Broomfield	John Plenderleith
Jessie Cameron	Andrew Fleming, Sen.	Helen Buik
Alex. Gemmell	Margaret Fleming	Alex. Meiklejohn
Janet Gemmell	Isabella Fleming	Elisabeth Meiklejohn
Jane Ure	David Fleming	Andrew Carruthers
Ellen Fletcher	Andrew Fleming	

The supplementary Petition presented to the Presbytery, through the Rev. Mr. Pringle, was signed by

John Carruthers	Walter Telfer	Henry Malloch
Janet Carruthers	Janet Telfer	Margaret Malloch
J. B. Smith	Janet Telfer	Henrietta Malloch
Janet Smith	Helen Telfer	Mary Plenderleith
Isabella Graham	Elizabeth Telfer	Janet Plenderleith
Daniel Morrison	Jemima Paton	

NAMES OF MEMBERS WHO SIGNED CALL TO REV. DR. TAYLOR,
19th OCTOBER, 1853

W. Ormiston <i>Elder</i>	Charles Fletcher <i>Elder</i>	Alex. Gemmell <i>Elder</i>
Mrs. W. Ormiston	Ellen Buik	John Fotheringham
G. P. Ure	Alex. Meiklejohn	M. A. Taylor
Mrs. G. P. Ure	Elisabeth Meiklejohn	Mary Higgie
John Plenderleith	Mary C. Plenderleith	John E. Wilson
John Cameron	John B. Smith	Margaret Young
James Ramsay	Janet Smith	Margaret Pollock
Wm. Fletcher	Isabella Cameron	David Bell
Dugl. Livingstone	Bykimor Ramsay	William Linklater
Margaret Livingstone	Ellen Fletcher	John McNaughton

Names of those who subscribed a paper of adherence to call to Rev. Dr. Taylor.

Neil C. Love	Margaret Fleming	Robert Pollock
Jane Love	Isabella Fleming	John L. Ebbels
John Carruthers	Henry Malloch	Fanny Threlkeld
J. H. Agnew	Mrs. Malloch	David Fleming
Thomas Telfer	Margaret Malloch	Elizabeth Telfer
Janet Telfer	William Stobie	F. B. Tisdell
Janet Telfer	Sophia Stobie	Jane McHardy
Jemima Paton	Janet Plenderleith	Robert Taylor
Helen Telfer	Jessie Cameron	David Muckle
John D. McKimmie	Elizabeth Fleming	Mrs. Janet Miles
Andrew Walker	A. G. Fleming	John Golightly
John Fleming	J. Threlkeld	Annie Henderson
Daniel Morrison	Andrew Carruthers	Janet Bridges
John M. Ross	Robert Jaffray	Roderick Campbell
Hannah E. Ross	Andrew Fleming, Jr.	B. Torrance
William McDonald		

A number of those who signed this paper were members in full communion, but they could sign only as adherents, because they had not then received certificates of disjunction from the First congregation.

When the call came before the Presbytery, objection was taken to one name, on the ground that the person was still a member of the other congregation, and it was treated as removed. The Presbytery record does not show to which name exception was taken—most likely it was that of William Linklater, for on the original call there is a pencil cross before his name.

SCROLL PLACED IN CORNER STONE,
ST. JAMES SQUARE CHURCH, 2nd APRIL, 1878

The congregation, originally "The Second United Presbyterian Congregation of Toronto," and more recently known as "The Gould Street Presbyterian Congregation," has been in existence for nearly twenty-five years.

On the 25th of January, 1853, four members of the United Presbyterian Church, John Plenderleith, Alexander Gemmell, John Cameron, and Robert Bell, met to consult together about the formation of a new congregation. In due course a petition asking for the organization of a new congregation was presented to the United Presbyterian Presbytery of Toronto. At a meeting of the Presbytery held on the 3rd of May, 1853, the prayer of the petition was refused. From the decision of the Presbytery an appeal was taken to the Synod, and on the 22nd of June of the same year, the decision of the Presbytery was set aside by the Synod, and the prayer of the petition granted. In obedience to the finding of the Synod, the congregation was formally organized by the United Presbyterian Presbytery of Toronto on 6th of July, 1853.*

The first session was formed by the election and induction into office, on the 6th of November, 1853, of three elders, The Rev. Charles Fletcher, The Rev. William Ormiston, and Alexander Gemmell.

About the same time the congregation addressed a call to the Reverend John Taylor, M.D., D.D., then Professor of Theology to the United Presbyterian Church in Canada, which having been accepted, he was on the 23rd of November, 1853, duly inducted as the first pastor of the congregation. The Reverend Dr. Taylor resigned the pastorate on the 6th of May, 1861, and returned to Scotland. Those who enjoyed his pulpit ministrations, and those who were privileged to prosecute their theological studies under his care, gratefully recall with what singular fidelity and efficiency he discharged his pastoral and professorial duties. His departure was justly regarded as a loss, not only to the congregation, but to the Presbyterian Church in the Province.

At this period the congregation was small in numbers and burdened with a heavy debt. Under these circumstances, the Rev. Robert Burns, D.D., Professor of Church History in Knox College, came to their assistance, and from July, 1861, until May, 1863, gave his valuable services gratuitously as stated supply.

On the 28th of May, 1863, the Reverend John M. King, M.A. (formerly minister of Columbus and Brooklyn, in the Presbytery of Ontario), was inducted as pastor of the congregation, and has ever since continued to labour among them with great acceptance and success.

* The Presbytery minutes, under date of 23rd June, 1853, record, that "the Presbytery agreed to declare those of the petitioners who are in full communion with the United Presbyterian Church, a second congregation in the city of Toronto, in connection with, and under the inspection of this Presbytery, and appointed Dr. Taylor and Rev. Mr. Dick to receive these certificates." As it was on the 6th July that the delegates met with the petitioners, received certificates from thirteen of them, and made up a communion roll, that was taken as the date when the congregation was formally organized.

From the time of its organization in July, 1853, until January, 1857, the congregation occupied as its place of meeting the old Mechanics' Institute on Court street, upon the site of which the Police Court has since been built. In the autumn of 1855 the erection of a church at the corner of Gould street and Victoria street was begun. Towards the erection of this church the congregation received generous pecuniary assistance both from friends in Scotland and from friends in the city. This church was opened on the 11th of January, 1857, and the congregation continued to meet there for public worship until the 10th of March, 1878, on which day the closing services were held.

During the twenty-five years of its existence the congregation has enjoyed to a marked degree the blessing of God. In His good Providence it has had great success and prosperity. It is believed it has been the means of doing much spiritual good. Its early difficulties have been long since surmounted, its numbers have been enlarged, its liberality has increased, its peace and harmony have been unbroken.

Commencing in July, 1853, with thirteen names on the communion roll, the membership at the time of the Reverend Dr. Taylor's induction was 29, and in May, 1863, when the Reverend Mr. King became pastor, 108. The number now on the roll is 450. Among these are found four of the original members, John Plenderleith, Alexander Gemmell, Janet Gemmell, and Helen Buik.

The income of the congregation for 1856, the last year before entering into occupation of Gould street church, was \$907.07, of which \$198.07 was devoted to extra-congregational purposes. The income for 1877 was \$6,731.37, of which there was for extra-congregational purposes \$3,377.95.

The present members of session are: The Rev. John M. King, M.A., minister; Alexander Gemmell, George Smith, William Kerr (session clerk), John Young Reid, Archibald Macdonald, Thomas Wardlaw Taylor, Thomas Kirkland, David Picken, Robert Kilgour, William Gordon, and Robert Lee, elders.

The Committee of Management for 1878 consists of: Messrs. Alexander Nairn (Chairman), John Y. Reid (Treasurer), Robert Mills, Jr. (Secretary), Robert Carrie, Archibald Macdonald, Alexander R. Christie, Robert C. Steele, Henry W. Darling, John S. Ewart, William D. McIntosh, William Gordon, and John O. Anderson.

The Trustees of the church property are: William Kerr, John Gowans, Thomas Woodbridge, Stephen Nairn, and John Skirving Ewart.

The congregation desire devoutly to express their gratitude to God for all the goodness, mercy, and truth He has made to pass before them during the past twenty-five years. They go forward to the erection of this new building in humble dependence on His guidance, asking that His presence may go with them. Except the Lord build the house, they labour in vain that build it.

The foundation stone of this building, erected for the worship of God, and to His glory, is laid on Tuesday, the 2nd day of April, in the year of our Lord 1878, and in the 41st year of the reign of Her Majesty Queen Victoria.

The Rev. Hugh McLeod, D.D., Sydney, Cape Breton, Moderator of the General Assembly of the Presbyterian Church in Canada.

The Right Honourable Sir Frederic Temple, Earl of Dufferin, K.P., Governor-General of Canada.

The Honourable Donald Alexander Macdonald, Lieutenant-Governor of Ontario.

The Honourable Oliver Mowat (a member of the congregation), Premier of the Government of Ontario.

Angus Morrison, Esq., Mayor of the City of Toronto.

Building Committee:—William Kerr (chairman), Alex. Nairn (treasurer), Henry W. Darling (secretary), Rev. John M. King, Archibald Macdonald, John Y. Reid, Thomas W. Taylor, Thomas Woodbridge, William Stobie, A. R. Christie, D. S. Keith, Stephen Nairn, David Picken, John Gay, John S. Ewart, T. O. Anderson, Josiah Bruce, R. C. Steele, Robert Lee, William Thompson, John Young, James Rankine and J. McCuaig.

Architects:—Messrs. Smith and Gemmell.

Contractors:—Brown & Love, for mason work; George Gall, for carpenter work; Joseph McCausland, painting and glazing; D. S. Keith & Co., plumbing and gas-fitting; Douglas Bros., galvanized iron and tinsmith work; Robert Rennie, slating; Hynes Brothers, plastering; and J. R. Armstrong, heating apparatus.

Together with this scroll, there are also deposited in the corner stone:—The Acts and Proceedings of the First General Assembly of the Presbyterian Church in Canada, 1875; The Acts and Proceedings of the General Assembly, 1877; The Presbyterian Year Book for 1878; The Year Book of Canada for 1878; Knox College Calendar, Session 1877-1878; Annual Report of the congregation for 1877; copies of the last issues of *The Presbyterian Record for the Dominion of Canada*, *Canada Presbyterian*, and of the Toronto daily newspapers, *The Globe*, *Mail*, *Leader*, and *Telegram*; also, the current coins of the Dominion of Canada.

"God be merciful unto us and bless us: and cause his face to shine upon us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us: and all the ends of the earth shall fear him."

WILLIAM KERR,
Chairman.
HENRY W. DARLING,
Secretary.

MINISTERS, 1853-1903

Rev. John Taylor, M.D., D.D.	23rd Nov., 1853- 6th May, 1861
Rev. Robert Burns, D.D.*	9th July, 1861-28th May, 1863
Rev. John M. King, M.A., D.D.	28th May, 1863-28th Oct., 1883
Rev. Samuel Henry Kellogg, M.A., D.D.	20th May, 1886-13th Sept., 1892
Rev. Louis H. Jordan, M.A., B.D.	27th March, 1894-27th March, 1900
Rev. Alfred Gandier, M.A., B.D.	3rd Jan , 1901

ELDERS, 1853-1903

NAME	DATE OF INDUCTION	DATE OF WITHDRAWAL	MANNER OF WITHDRAWAL
Rev. William Ormiston, M.A.	6th Nov., 1853	15th Dec., 1856	Resignation
Rev. Charles Fletcher	"	10th May, 1858	"
Alexander Gemmell	"	20th Oct., 1879	"
George Smith	12th April, 1857	16th Oct., 1868	Death
William Kerr	"	31st March, 1894	Resignation
David Fotheringham	"	22nd April, 1872	"
David Morrice	25th April, 1862	11th Jan., 1863	"
John Young Reid	"	23rd Jan., 1899	Death
James Campbell	16th April, 1866	17th May, 1870	Resignation
Thomas Fotheringham	"	24th April, 1877	"
Archibald Macdonald	"	1st Aug., 1888	Death
Thomas Wardlaw Taylor, M.A.	4th Dec., 1870	29th Jan., 1883	Resignation
Wm. B. Geikie, M.D.	"	6th Jan., 1875	"
James Maclellan, M.A.	14th April, 1872	9th May 1876	"
George G. Dickson	"	24th Sept., 1877	"
David Picken	"	16th May, 1885	Death
Thomas Kirkland, M.A.	"	31st Dec., 1898	"
Robert Kilgour	15th April, 1877	31st March, 1894	Resignation
William Gordon	"	27th June, 1899	"
Robert Lee	"	10th Dec., 1901	Death
William Carlyle	18th Jan., 1880	6th Jan., 1897	Resignation
George Laidlaw	"		
John Gowans	"	6th Aug., 1902	Death
John O. Anderson	13th Sept., 1885	5th Sept., 1894	Resignation
C. Blackett Robinson	"	9th Jan., 1901	"
Henry W. Darling	14th Nov., 1886	6th June, 1894	"
Andrew Telfer	"	28th April, 1897	Death

* Rev. Dr. Burns was not, strictly speaking, pastor of the congregation. As stated supply, he discharged all the duties of the pastorate, in addition to his professorial work as Professor of Church History in Knox College.

NAME	DATE OF INDUCTION	DATE OF WITHDRAWAL	MANNER OF WITHDRAWAL
William E. Long	14th Nov., 1886		
Alexander McPhedran, M.D.	"	21st Dec., 1901	Resignation
William Ferguson	28th April, 1889	13th April, 1894	"
R. Clarke Steele	"		
Robert L. Nelles	"	10th Dec., 1901	"
Rev. W. D. Ballantyne, B.A.	21st Oct., 1894	6th Jan., 1900	"
Joseph Henderson	"		
William P. Rodger	"		
Charles S. McDonald	"		
Wallace Anderson	23rd May, 1897		
Robert W. Murray	"		
John Paton	"		
Robert Darling	"		
Wm. M. Douglas	26th Nov., 1899		
Rev. W. D. Ballantyne, B.A.	13th April, 1902		
Rev. R. Douglas Fraser, M.A.	"		
John Turnbull	"		
James Brebner, B.A.	"		

SESSION CLERKS

Rev. Charles Fletcher	6th Nov., 1853-10th May, 1858
David Fotheringham	10th May, 1858-11th Dec., 1858
William Kerr	11th Dec., 1858- 6th Jan., 1879
Thomas Wardlaw Taylor	6th Jan., 1879-23rd Jan., 1883
Thomas Kirkland	23rd Jan., 1883-31st Dec., 1898
William E. Long	24th Jan., 1899

SABBATH SCHOOL SUPERINTENDENTS

John Cameron	1853-1855
William Kerr	1855-1894
C. S. Macdonald	1894-1898
Wallace Anderson	1899

MANAGERS, 1853-1903

1853—John Plenderleith	1856—Robert Mills
Andrew Fleming, sen.	1857—William Mathers
John B. Smith	R. R. Cathron
John Cameron	1858—Wm. L. McKenzie
George P. Ure	James Barrie
1855—George Smith	William Kerr
Robert Pollock	Thomas W. Taylor

- | | |
|--------------------------|-------------------------|
| Robert Berry | 1876—Alex. Nairn |
| C. C. Thompson | 1877—Thomas Saunders |
| 1859—Neil C. Love | 1879—Stephen Nairn |
| David Morrice | Donald McEwen |
| 1860—John Y. Reid | 1880—Thomas Woodbridge |
| William Smith | 1881—John Lowden |
| John Douglas | 1882—Joseph T. Monteath |
| George Wightman | 1884—W. E. Long |
| Robert Jaffray | Wm. Johnston |
| 1862—David S. Keith | 1885—C. B. Robinson |
| 1863—Archibald Macdonald | James W. Peattie |
| 1865—James Campbell | 1886—Alex. McPhedran |
| Thomas Fotheringham | 1887—Andrew Jeffrey |
| 1866—George S. Wills | 1888—Robert Darling |
| 1867—Thomas Ferguson | John Paton |
| 1868—D. A. Grant | 1889—R. M. Gray |
| William Tempest | George Inglis |
| Malcolm Gibb | 1890—W. M. Douglas |
| 1869—Thomas Robin | James Buik |
| Robert Rennie | Charles Thompson |
| 1870—Robert Carrie | 1891—Alex. A. Allan |
| 1871—W. D. McIntosh | John Watson |
| Josiah Bruce | Joseph Henderson |
| Alex. Smith | R. A. Grant |
| William Stobie | James Watt |
| Robert Mills, jr. | 1892—Horatio H. Nelson |
| G. P. Dickson | 1893—Thos. R. Bain |
| 1872—David Picken | 1896—Wallace Anderson |
| 1873—H. W. Darling | 1898—William Macdonald |
| George Young | 1900—John W. Kerr |
| John O. Anderson | 1901—James W. Woods |
| Joseph L. Thompson | John Bruce |
| 1874—Alex. R. Christie | 1902—A. D. Gordon |
| Robert D. Ewing | 1903—W. A. Cameron |
| 1875—R. C. Steele | Alex. F. Rodger |
| John S. Ewart | D. G. Macdonald |
| Wm. Gordon | |

TREASURERS

John B. Smith	1853-1857	John Douglas	1861-1864
Wm. L. McKenzie	1858	Thomas Fotheringham	1865-1867
Alex. Nairn	1859	John Y. Reid	1868-1889
John Y. Reid	1860	Robert M. Gray	1890

TRUSTEES, 1853-1903

GOULD STREET CHURCH

Andrew G. Fleming, sen.
 John Plenderleith
 George P. Ure
 John B. Smith
 John Cameron*

Robert Carrie
 William Mathers
 Thomas W. Taylor

Appointed 15th January, 1872, in the room of Andrew G. Fleming and George P. Ure, deceased, and John Cameron, left the congregation.

ST. JAMES SQUARE CHURCH

William Kerr
 John Gowans
 Thomas Woodbridge
 Stephen Nairn
 John S. Ewart

Appointed 28th August, 1877.

Horatio W. Nelson
 Andrew Telfer

Appointed 29th March, 1886, in the place of Stephen Nairn and John S. Ewart, left the congregation.

Alex. A. Allan
 Alexander Nairn
 Wm. D. McIntosh

Appointed 19th January, 1898, in the place of Andrew Telfer, deceased, and William Kerr and Horatio W. Nelson, left the congregation.

MINISTERS OF THE GOSPEL WHO IN THEIR STUDENT DAYS,
 OR AT OTHER TIMES, HAVE BEEN MEMBERS OF
 ST. JAMES SQUARE CONGREGATION.

NOTE.—Names of those deceased are preceded by letter “d.”

d. William Ormiston, D.D.	John Munro Gibson, D.D., LL.D.
John Fotheringham	Robert M. Thornton, B.A., D.D.
d. Wm. Fletcher	James Douglas
d. F. B. Tisdell, M.A., M.D.	Alex. McNaughton
d. William Donald	d. James Hubbert, Ph.D.
Joseph White, B.A.	John Little
d. David Waters, M.A., LL.D.	R. H. Warden, D.D.
d. Robert Hall	Principal F. L. Patton, D.D., LL.D.
Robert Moffat, D.D.	F. W. Farries
d. Stephen Balmer	d. James Baikie
William Stewart, D.D. (Baptist)	d. James Malcolm
Principal Caven, D.D.	d. Edward Reeve
Wm. McWilliam, LL.B.	Alex. Thomson

* These were never formally appointed trustees, but having been, as managers, instructed at a congregational meeting, 9th May, 1854, to secure a site for a church, they bought the lot at the corner of Gould and Victoria streets, the vendor, Rev. Dr. Ryerson, conveying it to them in trust for the congregation, and they executed the mortgage securing payment of the purchase money

- William Grant
Thos. McKee
Geo. Sutherland, D.D.
John B. Edmondson
George Bruce, B.A., D.D.
Prof. John Campbell, M.A., LL.D.
Prof. George Bryce, D.D., LL.D.
- d.* Andrew Milne, M.A.
Charles Fletcher
E. L. Hunt, B.A.
A. M. McClelland, D.C.L.
- d.* Alex. McFaul
Frank Ballantyne, B.A.
John Somerville, M.A., D.D.
J. R. Battisby, Ph.D.
Alex. Gilray, D.D.
R. Douglas Fraser, M.A.
- d.* W. H. Rennelson, M.A.
Prof. John Scrimger, M.A., D.D.
John Ratcliff
Peter Straith, M.A.
Ebenezer W. Panton
D. L. McKechnie
David Millard
W. D. Armstrong, M.A., D.D.
G. G. McRobbie, Ph.D.
Hugh McKellar
- d.* Peter Scott
William Kay
John M. Goodwillie, M.A.
Samuel Carruthers
- d.* Donald McDonald
Peter Wright, D.D.
John McQueen
Walter Amos
Wm. Frizzell, Ph.B.
Alex. Stewart, B.A., D.D.
Wm. Johnston
J. S. Henderson
A. M. Hamilton, M.A.
James Hamilton, B.A.
R. Scott
Prof. F. R. Beattie, D.D.
Alex. McFarlane
Robert Foley
Wm. Gallagher
- d.* David Finlay
J. C. Tibb, M.A., B.D.
- S. H. Eastman, B.A.
- d.* W. Fitzsimmons
- d.* Duncan McColl, B.A.
J. A. Turnbull, B.A., LL.B.
John M. Cameron
Prof. A. B. Baird, M.A., D.D.
James Farquharson, B.A.
William Farquharson, B.D.
J. R. Gilchrist, B.A.
Robert Pettigrew, M.A.
Gilbert Tweedie, M.D.
William Inglis
R. Monteith
Wm. Peattie
George Lawrence
W. D. Ballantyne, B.A.
George Simpson
W. G. Wallace, M.A., B.D.
- d.* John Campbell
Andrew Meldrum, D.D.
R. M. Craig
D. M. Ramsay, M.A., B.D.
W. S. McTavish, B.D., Ph.D.
Alex. Hamilton, B.A.
Thos. Inglis, D.D.
- d.* D. S. McPherson
James Malcolm
John McLeod
Wm. M. Flemming
Archibald Blair, B.A.
W. A. Duncan, M.A., B.D.
Robert McNair
C. W. Gordon, B.A.
J. A. Jaffray, B.A.
D. C. Hossack, LL.B.
- d.* Prof. R. Y. Thomson, M.A., B.D.
R. C. Tibb, B.A.
R. J. M. Glassford
J. McD. Duncan, M.A., B.D.
Thos. Smith, B.A.
David Forest
- d.* John R. Sinclair, M.A.
Henry A. Horne, LL.B.
Frank Nichol
Walter R. Merkley
James McP. Scott, B.A.
J. G. McKechnie, B.A.
E. B. Horne, M.A.

James A. Dow, B.A.	D. L. Campbell, B.A.
Ross G. Murison, M.A., B.D.	A. S. Ross, B.A.
Thos. A. Bell, B.A.	J. G. Shearer, B.A.
J. T. Hall	J. W. Stephen
James C. Wilson, B.A.	W. W. Aitcheson

FOREIGN MISSIONARIES WHO HAVE BEEN CONNECTED WITH
ST. JAMES SQUARE CONGREGATION.

<i>d.</i> George Leslie McKay, D.D.,	Formosa
James B. Fraser, M.D.,	"
John Wilkie, M.A., D.D.,	India
<i>d.</i> Joseph Builder, B.A.,	"
Mrs. W. A. Wilson,	"
John Knox Wright, B.D.,	Trinidad
<i>d.</i> John Gibson, B.A.,	Demerara
Donald McGillivray, M.A., B.D.,	China
Andrew Beattie, B.A.,	"
<i>d.</i> Rev. S. H. Kellogg, D.D.,	India
Miss Annie Gowans,	China
Alfred Robb,	Congo, Central Africa
R. H. Glover, M.D.,	China
J. E. Fee,	"
R. A. Jaffray,	"
W. H. Grant,	"
J. A. Slimmon,	"
Mrs. James Menzies,	"
Miss Minnie A. Pyke,	"
Miss Jeanie A. Dow, M.D.,	"
John MacWillie, M.D.,	"
Harold M. Clark, B.A.,	"

STATISTICS

MEMBERSHIP

1853	Communicants on Roll	29	1883	Communicants on Roll	540
1858	“ “	153	1888	“ “	682
1863	“ “	129	1893	“ “	512
1868	“ “	317	1898	“ “	579
1873	“ “	448	1903	“ “	585
1878	“ “	462			

FINANCES

Year	Income for Congregational Purposes	Contributions for Missions and Extra- Congregational Purposes	Year	Income for Congregational Purposes	Contributions for Missions and Extra- Congregational Purposes
1863	\$ 3,921 72	\$ 101 90	1883	\$ 9,002 04	\$ 6,619 61
1864	3,798 90	220 21	1884	6,021 19	7,398 33
1865	4,782 16	351 43	1885	8,551 61	7,173 37
1866	2,341 70	744 94	1886	7,896 63	6,214 65
1867	5,104 05	703 90	1887	8,879 01	9,364 88
1868	3,849 35	1,068 70	1888	9,166 83	7,959 32
1869	3,567 23	912 20	1889	8,450 83	8,323 12
1870	3,770 82	1,444 58	1890	9,278 39	8,616 60
1871	2,953 46	3,148 23	1891	10,790 89	9,444 54
1872	2,683 72	4,157 15	1892	8,095 68	9,246 56
1873	3,106 16	5,512 62	1893	6,577 65	7,723 63
1874	3,666 35	3,641 30	1894	6,731 66	7,711 28
1875	3,443 89	3,823 74	1895	7,670 61	6,386 84
1876	3,512 26	4,120 13	1896	7,481 33	5,946 41
1877	3,324 47	3,406 90	1897	7,186 46	6,170 56
1878	13,230 06	2,545 12	1898	9,111 43	4,989 29
1879	13,213 81	2,607 64	1899	8,570 97	4,385 04
1880	10,647 38	2,685 48	1900	6,655 98	3,650 40
1881	6,848 08	3,006 28	1901	7,297 42	6,466 39
1882	11,210 90	4,666 78	1902	6,756 17	7,515 21

Totals—Income for congregational purposes	\$269,149 25
Contributions for missions, etc.	190,175 26
Century Fund, Common Fund	\$10,000
Church debt	15,265
	<hr/> 25,265 00
	<hr/> <u>\$484,589 51</u>

REVENUE OF ST. JAMES SQUARE CHURCH FOR THE
YEAR 1902

Contributions towards Ordinary Revenue		\$7,020 17
Contributions towards Schemes of the Church	\$6,555 80	
Contributions towards Miscellaneous Funds	959 41	
	<hr/>	
	\$7,515 21	
Less paid out of Ordinary Revenue	264 00	
	<hr/>	
		7,251 21
Total contributions for all purposes		<hr/>
		\$14,271 38

The above disbursements include only such moneys as passed through the hands of the several treasurers of the congregation. In addition to these amounts, however, members of the congregation subscribe directly and generously towards every good cause that is maintained and promoted in the city of Toronto.

GENERAL STATISTICS, 1902

Number of Sitzings in the Church	1,000
“ Elders	15
“ Managers	14
“ Families in Congregation	182
“ Single Persons not connected with Families	130
“ Additions to Communion Roll	78
“ Removals from Communion Roll	50
“ Communicants on Roll, December 31st	573
“ Baptisms (4 Infant, 4 Adult)	8
“ Marriages	12
“ Deaths	9

OFFICE-BEARERS, 1903

THE SESSION

Rev. Alfred Gandier, B.D., *Moderator*

George Laidlaw	Charles S. McDonald	William M. Douglas
William E. Long	Wallace Anderson	Rev. W. D. Ballantyne
R. Clarke Steele	Robert Darling	Rev. R. Douglas Fraser
Joseph Henderson	Robert W. Murray	James Brebner
William P. Rodger	John Paton	John Turnbull

William E. Long,
Clerk of Session and Treasurer of the Poor Fund

R. Clarke Steele,
Representative Elder

THE MANAGERS

James W. Woods, <i>Chairman</i>	Robert M. Gray, <i>Treasurer</i>	R. A. Grant, <i>Secretary</i>
Alexander Nairn	Wm. D. McIntosh	James Buik
A. F. Rodger	Robert Carrie	A. D. Gordon
W. A. Cameron	John Bruce	D. J. Macdonald
James Watt	Thomas Woodbridge	

THE TRUSTEES

W. D. McIntosh	Alexander Nairn
Thomas Woodbridge	A. A. Allan

COMMITTEES

Church Property

	W. D. McIntosh, <i>Convener</i>	
R. A. Grant	Thos. Woodbridge	Alexander Nairn
D. J. Macdonald	A. D. Gordon	J. W. Woods

Allocation of Pews

	James Buik, <i>Convener</i>	
John Bruce	W. A. Cameron	Robert M. Gray
A. F. Rodger	R. Carrie	James Watt

CHURCH OFFICER

Robert Leslie, 197 Mutual Street

THE SABBATH SCHOOL

Wallace Anderson,
Superintendent.
Herbert D. Buckham,
Librarian.

Edwin G. Long,
Secretary-Treas.
Miss Rodger,
Organist.

TEACHERS

Miss Rodger,	Mrs. Wallace Anderson,	Miss Carrie Nairn,
Miss Jessie Archer,	Miss Huntsman,	Miss Fairlie,
Miss Henderson,	Miss Fraser,	Miss Inglis,
Miss Frances Rodger,	Miss McClelland,	Mr. F. W. K. Harris,
Mr. Herbert Allan,	Miss Elliott,	Mr. W. A. Cameron.
Mrs. Moffatt,	Mr. A. J. Goodall,	

PASTOR'S BIBLE CLASS

The Pastor,
Teacher
J. R. G. Murray,
Secretary

James Brebner,
President
W. Bruce Macdonald,
Treasurer

THE MISSIONARY ASSOCIATION

Rev. Alfred Gandier, B.D.,
President

Alexander Nairn,
Vice-President

Joseph Henderson,
Secretary-Treasurer

THE COMMITTEE :

The Session,
Ex-Officio

The Managers,
Ex-Officio

John R. Lyon	John McKerracher	W. A. Kirkwood
Geo. R. MacLeod	Alan J. Goodall	Dr. C. R. Dickson
John Y. Reid	Ernest M. Henderson	Geo. M. Paton
R. Clarke Steele, Jr.	F. R. Hamilton	Thos. Anderson

THE MURRAY-MITCHELL AUXILIARY

(THE WOMAN'S FOREIGN MISSIONARY SOCIETY)

Mrs. Robert Grant, <i>President</i>	Mrs. Gandier, <i>First Vice-President</i>
Mrs. D. Cowan, <i>Second Vice-President</i>	Mrs. Gilchrist, <i>Third Vice-President</i>
Mrs. C. S. McDonald, <i>Secretary</i>	Mrs. J. Mercer Adams, <i>Treasurer</i>

EXECUTIVE COMMITTEE

Mrs. W. J. Greig	Mrs. R. Douglas Fraser	Mrs. John Paton,
	Mrs. J. MacGillivray	
Miss Janet Smith, <i>Secretary for Scattered Helpers</i>		Miss A. Nairn, <i>Secretary for "Tidings"</i>

HOPEFUL GLEANERS' MISSION BAND

Mrs. John Turnbull, <i>President</i>	Miss Peattie, <i>First Vice-President</i>
Mrs. Buik, <i>Second Vice-President</i>	Miss Lamb, <i>Secretary</i>
Mrs. Dempster, <i>Treasurer</i>	Mrs. Murray Woodbridge, <i>Organist</i>

WORK COMMITTEE :

	Miss Pollard, <i>Convener</i>	
Miss McKinlay	Miss Middlemiss	Miss M. Pollard
Miss E. Fowler	Miss McClelland	

PROGRAMME COMMITTEE :

Mrs. Dempster	Miss McGregor	Miss Smith
Miss Reid	Miss L. Brown	Miss Bain

THE WAYSIDE GATHERERS' MISSION BAND

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